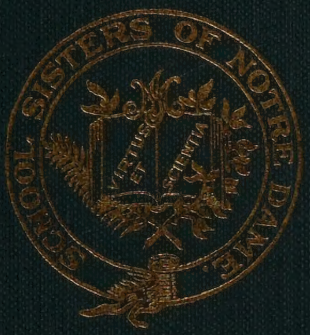
School of Theology at Claremont
1001 1402782



The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

OUR LADY OF RIVERSIDE SEMINARY
AVE MARIA
O.S.M.
RIVERSIDE, CALIFORNIA

MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

IN NORTH AMERICA

VOLUME I

NIHIL OBSTAT:

HENRY B. RIES

Censor Librorum

St. Francis, Wisconsin, November 4, 1927

IMPRIMATUR:

✠ SEBASTIAN G. MESSMER

Archbishop of Milwaukee

Milwaukee, Wisconsin, November 23, 1927

MOTHER CAROLINE

4443
.U6
D88
v.1

MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

In North America

by

A SCHOOL SISTER OF NOTRE DAME

"Mulierem fortem quis inveniet?"

Prov. 31:10.

Volume I

SAINT LOUIS
WOODWARD & TIERNAN CO.
PUBLISHERS AND PRINTERS
1928

Copyright, 1928
School Sisters of Notre Dame
Milwaukee, Wisconsin

First Printing, April, 1928

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Printed in the United States of America

To

THE DIVINE FRIEND OF CHILDREN

and

HIS IMMACULATE MOTHER

TABLE OF CONTENTS

VOLUME I

DEDICATION v

INTRODUCTION xi

CHAPTER I 1

Birth in Paris . . . Parentage and family . . . Childhood and education . . . Vocation to Congregation of the Poor School Sisters of Notre Dame.

CHAPTER II 19

Entrance at Neunburg vorm Wald . . . Investiture and Profession . . . School Sisters invited to America . . . Departure of Sister Caroline and companions for America . . . Disappointment at St. Mary's, Pa. . . . Foundation in Baltimore . . . Rapid growth of schools opened in the United States by Sister Caroline . . . Last recruits from Europe . . . Sister Caroline's trip to Europe and appointment as Vicar in America . . . Milwaukee chosen as site of Mother House.

CHAPTER III 53

"Man-a-waukee" . . . The Catholic Church in Wisconsin . . . The congregation spreads . . . First Investiture in the West, September, 1852 . . . Milwaukee Street addition to Mother House . . . Consecration of St. John's Cathedral . . . Rome supports the unity of the Congregation . . . Report of Mother Caroline to the Louis Mission Society . . . Congregation of the School Sisters of Notre Dame sanctioned by Pius IX, January, 1854 . . . Terrors of Know-nothingism.

CHAPTER IV 94

The evil spirit at work in the Mother House . . . The mystic, Sister Johanna . . . The "Choir Invisible."

CHAPTER V 104

Report to the Louis Mission Society for the years 1856, 1857, 1858 . . . Important foundations in New Orleans and elsewhere . . . Modifications to the Constitutions approved by Pius IX for six years . . . Mother Caroline's second trip to New Orleans . . . Disaster on the Mississippi . . . Academies at Belleville, Ill., and at Quincy, Ill.

CHAPTER VI 149

Continued growth of the Congregation in the North, East, and South . . . Civil War . . . Ogden Avenue addition to Mother House . . . Report to the Louis Mission Society, 1862 . . . Knapp Street addition completed . . . First foundation in Mankato . . . Final approbation of Constitutions of the School Sisters by Pius IX, 1865 . . . Mother Caroline a traveling apostle.

CHAPTER VII 201

Death claims friends of Notre Dame . . . Twenty years of labor in the West completed . . . Prairie du Chien . . . Notre Dame of Maryland . . . Slanderous accusations refuted . . . New academies at Chatawa, Miss., and at Longwood, Chicago, Ill. . . . Leo XIII grants amendments to the Constitutions . . . Erection of the Provincial Mother House at Baltimore . . . Golden Jubilee of Archbishop Henni; his death . . . Mother Caroline elected first Commissary General . . . Installation of Archbishop Heiss . . . The Belleville fire . . . Indian School at Harbor Sprngs . . . Erection of the Chapel of Perpetual Adoration . . . Death of Archbishop Heiss, and installation of Archbishop Katzer.

CHAPTER VIII 266

Failing health of Mother Caroline . . . Death, July 22, 1892 . . . Funeral sermons of Archbishop Katzer and Father Neithert, C.SS.R. . . . Burial at Elm Grove, Wis.

CHAPTER IX 281

Fourfold characterization of Mother Caroline.

INDEX 307

LIST OF ILLUSTRATIONS

VOLUME I

Mother Caroline	*Frontispiece*
	Facing Page
Notre Dame Convent, Baltimore, in 1847	32
Notre Dame Convent, Milwaukee, in 1850	53
Chapel of Our Lady, Queen of Angels	93
Chapel of Our Lady, Queen of Angels, Rear View	106
Mother Caroline's Favorite Crucifix	163
Chapel of the Relics	201
Mother House, Milwaukee, in 1927	240
Msgr. Michael Friess, D. D., Mother Caroline's Uncle	282
Msgr. Frederick Friess, D. D., Mother Caroline's Brother	293

INTRODUCTION

IN THE Book of Ecclesiasticus, Chapter 40, Verses 1-13, we read as follows: "Let us now praise men of renown and our fathers in their generation. The Lord hath wrought great glory through his magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes and published canticles of the scriptures. Rich men in virtue, studying beautifulness, living at peace in their houses. All these have gained glory in their generations and were praised in their days. They that were born of them have left a name behind them that their praises might be related. . . . Their posterity are a holy inheritance and their seed stood in the covenants. And their children for their sakes remain forever; their seed and their glory shall not be forsaken."

No such praise as this of men is bestowed in the sacred books of the Old Testament upon women. Nothing furnishes a more striking proof of the tremendous difference in the position of woman in the Christian dispensation from that which she held in the Jewish economy, than the fact that the above words of Holy Writ can be applied literally to thousands of great and prominent women of the Catholic Church ever since the first Christian century. Empresses and queens, saintly women endowed with holy visions and prophecy, women famous as instructors and teachers, or as writers of prose and poetry, famous in music and works of beautiful art, in a word, women who "have gained glory in their generations and were praised in their days." But the above passage from Ecclesiasticus seems to bear a singularly happy application to the great foundresses and superioresses of the many religious communities of sisters and nuns in our Holy Church, especially those of the teaching orders which devote themselves to Christian education. Here, indeed, we find women who have borne rule in their communities, women of great power and endued with wisdom, by the strength of wisdom instructing the people in holy works, by their skill seeking out musical

tunes and publishing canticles of the Scriptures, women rich in virtue, studying beautiful things, living at peace in their houses. Thousands of religious members in holy convents, and millions of pupils coming from the schools and colleges of these religious Sisterhoods verify the words: "They who were born of them have left a name behind them that their praises might be related, their posterity are a holy inheritance, their seed and their glory shall not be forsaken."

The history of the religious orders and communities of women, both of the active and contemplative life, forms a crown of the brightest stars shedding their divine reflection on the mystic body of Christ. Among them our teaching Sisterhoods stand out most prominently, and their work in education is probably more appreciated by our modern world than that of any others, except, perhaps, that of the hospital Sisters.

Ten years ago I suggested in the "Catholic Historical Review" what a splendid contribution to the history of the Catholic Church in the United States would be given, if our Sisterhoods, especially the older ones, favored the Catholic Historical Review with a documentary story of their foundation in our land. . . "What most interesting and edifying pages might thus be culled from abundant sources undoubtedly hidden away in American and European convents. Our Catholic literature shows that there are fine historic writers among our Sisters. Let them start the good work without delay before precious memories have passed away."

Since those lines were written a number of our American Sisterhoods have had their histories published. I am more than delighted that the present volume follows the good example by furnishing us with history concerning one of the foremost teaching Sisterhoods in the United States. The life of the foundress of the "School Sisters of Notre Dame" in the United States, the much beloved and highly venerated Mother Mary Caroline Friess, was written by Monsignor P. M. Abbelen, spiritual superior of the Mother House in Milwaukee, and published by Herder, St. Louis, in 1892. How the tiny mustard seed planted by her in 1848, has grown into a mighty tree which covers under its branches nearly every diocese in our land! When the Ven. Mother Teresa, the Superior General of the "School Sisters of Notre Dame," who herself had brought the first Sisters destined for the American mission across

the ocean, left our country to return to Europe in 1848, the community consisted of only some fifteen Sisters conducting only four schools, one in St. Mary's (St. Mary's City) in Pennsylvania, and three in Baltimore, Md. Today the community counts some five thousand three hundred Sisters, and has charge of 144,300 children in parochial schools, (also for Indian and Negro children), orphanages, commercial schools, high schools, and colleges. With this remarkable expansion of the external work the following pages will show also the great advances made within the community itself. Not only have the physical welfare and needs of the Sisters in the convents, in infirmaries and houses of rest been well provided for, but special efforts have also been made for their intellectual development and increased efficiency in the fields of pedagogy, education, and science. At present the School Sisters of Notre Dame are universally rated as teachers of the very first rank and of the highest standard. Nor has the spiritual life of the community been neglected in the least. When a religious order, in a comparatively short period, becomes a large and powerful body with great and rich institutions and possessions, and with this acquires a wider influence and greater importance in the life and work of the Church, there is always danger that with such material and social increase, the religious spirit of the order may decrease. Such, thank God, is not the case here. By the grace of God and His divine Providence, the order of the School Sisters of Notre Dame has faithfully kept the strong and solid spirit of religious piety, charity, and self-denial, so happily planted in the very seeds out of which it has grown. By my intimate acquaintance with this order for over fifty years, and by the common testimony of the clergy, I can safely say that the religious spirit animating the community of the Notre Dame Sisters is of the most perfect character and quite a distinguishing feature of the order.

The present volume naturally brings to our immediate attention the wonderful growth and the immense work of the "School Sisters of Notre Dame" only. But in reading one interesting chapter after the other, we can not help thinking of so many other religious orders of men and women in the United States which can tell a similar story. And the thought forces itself upon our mind, what would, what could the Catholic Church in the United States have accomplished in carry-

ing out its divine mission, without its religious communities? In an age like ours, when a modern world steeped in materialism and naturalism, threatens to blind the eyes of even Christian people, rendering them unable to see and understand the importance and necessity of religious communities for Christian life and civilization, Catholics at least ought to look more seriously at the question. With glowing words and grateful hearts we speak of the wonderful development and expansion of the Catholic Church in the United States, her dioceses and parishes, her educational institutions and schools, her orphan asylums and hospitals. Within the last eighty years, from 1848 when the School Sisters of Notre Dame established their first school in the forest of Pennsylvania, to the present day, the Catholic Church grew from 30 dioceses, 907 churches, 920 priests, 1,000,000 members (no mention is made in the Directory of 1848 of the number of the schools or of the pupils), to 105 dioceses, 25,000 priests, 17,600 churches, 2,167,200 children in schools, and a Catholic population of 20,000,000. Who of us can calculate the tremendous share in all this astonishing work borne in the past as in the present by our religious orders of men and women? Verily through them, and not least through our Sisterhoods, "The Lord hath wrought great glory through His magnificence from the beginning."

✠Sebastian G. Messmer,
Archbishop of Milwaukee.

Feast of Our Lady of Lourdes 1928.

MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

IN NORTH AMERICA

VOLUME I

CHAPTER I

"More things are wrought by prayer than this world dreams of" TENNYSON.

The first quarter of the nineteenth century had passed, when the Right Reverend John Dubois, the newly consecrated Bishop of New York, sat one evening conversing with his guest for the night, a priest, who was sailing the next day for Europe.

"My bishop is sending me abroad," said the priest, Father Rese, Vicar General of the Cincinnati See, "to procure a few assistant priests. At present we can not minister to even half our people."

The bishop reflected for a moment, then remarked: "For my part, I would ask you to do something for *all* our dioceses. Unite with us in prayer that God may inspire the youths and maidens of our staunch Catholic families across the sea, to offer themselves as workers in this favored portion of His Church. I am trying to organize a crusade of devout souls who will pray earnestly that boys and girls may preserve their innocence and be educated for this great work. It will be many years before we may expect to train a native priesthood, and there is little hope that our few religious orders will receive in America members sufficient to meet the demand."

The conversation turned to the status of the church in the United States. At that time there were the dioceses of Baltimore, Boston, New York, Philadelphia, Richmond and Charleston, along the Atlantic coast; Bardstown—now Louisville—and Cincinnati in the interior; and New Orleans, on the Gulf of Mexico. The West and the Southwest were still under the jurisdiction of foreign bishops.

Religious teaching orders of women were few: The Ursulines, the Carmelites, who taught for twenty years in Baltimore, Mother Seton's Sisters of Charity, the Sisters of Loretto, the Sisters of Charity of Nazareth, the Ladies of the Sacred Heart, the Dominican nuns, and the Sisters of St. Joseph.

"But what are these among so many?" might have been appropriately asked.

Yet a beautiful little child, the joy and sunshine of a home in Paris, was destined to do great things for the Church in America; her labors were to bless not one but thirty dioceses in our beloved country. Were the prayers of the bishop's crusade already bearing fruit? We like to think so.

The efforts of Father Rese were singularly blessed. At the Propaganda in Rome he addressed the young seminarians, and his own ardor and enthusiasm for God's cause in the far-off American missions fired the imagination and kindled the zeal of two young men who, in the course of years, did tremendous things for the Church, especially in the wilderness of Wisconsin. One of them, John Martin Henni, became the first Bishop, and later, Archbishop of Milwaukee; the other, Martin Kundig, was his most zealous co-worker and Vicar General for many years.

In the hands of Divine Providence, these same two zealous apostles were instruments for introducing the School Sisters of Notre Dame into this wide western territory of the American missions, where opportunity not only abounded, but literally called for religious women "to minister unto Him" as did the pious women of old who had followed Him from Galilee; as did Evodia and Syntyche in the days of St. Paul, of whom he wrote, "these women who labored with me in the gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life,"[1] as have done thousands of pious and devoted women from those times to our own.

Who was the precious child referred to above, over whose cot idolizing parents loved to linger, while they speculated on the future of their darling? It was the future Mother Caroline, first Commissary General of the School Sisters of Notre Dame in America. On the twenty-first of August, 1824, she had come to brighten the home of John George Friess and Catherine Chapoulard, at Choisy-le-Roi, a suburb of Paris. At her baptism, three days later, in the celebrated Church of *Notre Dame des Victoires,* she was christened Mary Josephine Catherine. These patrons were providentially chosen: Mary, our Blessed Mother, soon to be proclaimed patroness of the United States, entitled: Our Lady of the Immaculate Conception; St. Joseph, Protector of the Holy Family and Patron of the Universal Church; St. Catherine of Siena, whose life was

[1]St. Paul to the Phil. 4, 1-3.

devoted to the salvation of souls. Josephine loved and venerated her holy patrons all through her long and busy life, confident in the power of their intercession.

Josephine's father, John George Friess, eldest son of a wealthy citizen of Lauingen, Bavaria, had come to Paris during the Napoleonic wars, to perfect himself in the manufacture of fine leather fabrics. He was a man of remarkable education, talent and linguistic ability. For a time he acted as interpreter to M. Chapoulard, in the negotiations which the French army officer carried on with the Germans. He won not only the esteem of M. Chapoulard himself but the affection of his daughter Catherine, who soon became his bride.

Madame Friess was a woman of culture and refinement. Possessed of a strong will, she managed her household and business affairs with magnificent tact and skill, and exerted a distinct influence over her devout and gentle husband.

In the history of God's dispensations to man, we frequently read of a wonderful providence in preparing His chosen servants for their assigned work. Josephine was barely four years old when her parents left France. Her removal from the immediate influence of her family was, it seems, ordained to determine her future.

Jahn Baptist Friess, the child's grandfather, had in early manhood emigrated from Holland to Bavaria, where he established a lucrative business in the manufacture of leather and leather goods. It was to perfect himself in his business that his son, John George, had gone to Paris. It was probably neither his own nor his father's intention permanently to establish himself there, for on the death of the latter, in 1828, he returned with his family to Lauingen. M. and Mme. Chapoulard would not consent to separation from their only child, Madame Friess, and for this reason, emigrated with the family. There were at this time three children: George, older than Josephine, and Adolphine younger. Frederick and Walburge were born after the family moved to Bavaria. These five children were a source of joy and pride to the parents, in childhood and in later life. Josephine, however, was to attain special distinction.

George, the eldest, became associated in business with his father, and after the death of the latter was his successor. After grandmother

Friess died, Adolphine devoted herself to the care of her uncle, the Reverend Michael Friess. Frederick consecrated his life to the service of the altar, and later became spiritual director of the School Sisters of Notre Dame, at their principal Mother House in Munich. Walburge, the youngest, followed her eldest sister, Josephine, becoming a School Sister of Notre Dame—generously, courageously leaving her home and native land to bring the message of Divine Love to His little ones in nearby Hungary.

On the way to Lauingen, the party made a short stay at Donauwoerth to visit relatives. Grandmother Friess, since the death of her husband, had made her home there with a younger son, the Reverend Michael Friess. During this visit a momentous and unexpected decision was made by Josephine's father. His little daughter was to be confided to the care of Father Friess and his mother, until the child's education should be completed. This arrangement was decided on because Donauwoerth possessed a good school taught by those world-renowned educators, the Benedictines, whereas Lauingen had none. Madame Friess and her parents vigorously protested. Finally a compromise was effected: Josephine was to spend vacations with her parents.

The Reverend Michael Friess was at this time a young priest, but his oratorical talent and erudition soon won him recognition. He became in the course of a few years canon of the Cathedral, domestic prelate to His Holiness, Pius IX, vicar general of the Eichstaedt diocese, and later its administrator. Josephine always spoke of her uncle with love and veneration; never could she be grateful enough to him for the truly Christian education he had given her, although one of the sweetest of her childhood memories was the picture of the dear mother teaching her the sign of the cross and to lisp her night prayers, as she knelt with folded hands beside her.

In her uncle's house the teaching of the Benedictines was supplemented by the astute direction of Father Friess, from whom she learned how to study and to concentrate. Later, a teacher of pedagogy told the sisters that in Mother Caroline there was no wasted energy, because she had been trained properly to use her thinking faculties. Study for her was a duty, to which she devoted herself heart and soul, and into the performance of which she threw intensive effort. However, Father Friess

was careful to see that his young niece never prolonged her mental tasks. Her recreation was expertly provided for.

Good pastor that he was, he thoroughly knew his parishioners, and with great circumspection chose the companions who were permitted to play with his little niece. Sometimes he would personally direct their play, the better to learn the propensities of his protégée. In private he advocated good sportsmanship in games, and self control; he taught her to overcome inclinations to impatience and pride, and secretly rejoiced when he recognized in her a born leader who enjoyed the good will and affection of her playmates.

Father Friess's mother inspired the little granddaughter with a love of order and neatness, letting her assist in light housework, and helping her to acquire enduring health habits. Methods of inducing sleep at the proper time were explained to the child—a blessing highly appreciated in after life, when as a religious her hours of rest were curtailed, and the ability to sleep as soon as her head touched the pillow was indeed a priceless boon.

About this time, Josephine learned to know her great-grandfather, Andrew Proeller, grandmother Friess's father. Of this worthy ancestor she often spoke with veneration. She remembered him as a centenarian of small stature, snow-white hair, lively, and animated in all his gestures and movements, ever ready to display his tender love for the little ones. The following account has come down to us: Mr. Proeller was a devout and charitable Catholic, a man of wealth and influence. Successful in his undertakings, he seemed to have the blessing of the patriarchs. His death was mourned by eight children, sixty-four grandchildren and four great-grandchildren. His property consisted mainly of stock farms and attendant enterprises, so that he was able to bequeath a considerable fortune to each of his children. Shortly before his death, he arranged to have the holy sacrifice of the mass offered every day in perpetuity for himself and his posterity in the parish church at Lauingen. When he had completed his hundredth year, he had a priest celebrate mass every morning at eleven o'clock in his private chapel, that he might have the blessing of assisting at the holy sacrifice to the end of his life. Another notable relative of Josephine was her granduncle, the Reverend Valentine Riedl, whose mother was a sister of grandmother Friess. Father

Riedl was a devout and learned priest, who later became Bishop of Ratisbon, and was popularly known as "the good and pious Bishop Riedl." He frequently visited Father Friess and took great interest in his little grandniece.

From the day of her baptism until Josephine went to live with her uncle, she had never been inside a church. When taken by her grandmother to visit the Blessed Sacrament during the Forty Hours Adoration, she stood transfixed, exalted, beholding the monstrance in a blaze of light.

The first visit to a cemetery had a remarkably sad effect; she manifested for the first time overwhelming emotions, revealing the depths of feeling in her warm and tender heart, a heart destined to be wrung with anguish at the death of hundreds of her spiritual daughters. Until the end of her long life, she performed the last services for each sister, covering the face of the dear departed one with a veil, as if she sought to preserve it from the inevitable decay to which mortality is doomed.

Father Friess realized fully the responsibility he had assumed in training this talented and precocious child. Soon she had learned to love her uncle and to trust him with her girlish confidences. He too felt a warm affection for his niece. Learning to know her faults, he sought skillfully to eradicate dangerous inclinations. With great tact he preserved a confidential relation between them, knowing that the development of many a noble character has been ruthlessly checked by the harshness of parents and instructors.

One day he took her little hand, examined it closely, asking her whether she would feel sorry if he were to tell her that it had a soiled spot on it. She answered that she would be glad to know it, because she would wash it before any one else could see it. This was the answer he desired. He then gave her a clear and unforgettable lesson. He clearly described the marks left on her soul when she yielded to pride and obstinacy, and how she could efface them by contrition when she did wrong, and by setting her will firmly against repeating the fault. He ended by making her understand that she must be glad if he or her dear grandmother should tell her of anything that was likely to mar the beauty of her character. Sometimes, in his garden, like a true landscape artist, he would demonstrate the necessity of removing the weeds from

the soil of her heart, and displaying the beauty of the opposite virtues, by showing her how the flowers bloomed fairest and sweetest in those beds kept free from noxious plants.

One fault, however, was especially repellent to her enlightened instructor, and that was pouting after she had been corrected. The first time she offended in this respect, she refused to speak to him for three days, during which time she was, of course, completely ignored by him. In vain her grandmother pleaded and coaxed her to yield, and finally, promised the child money for her savings bank. Whereupon, the apology was heartily made, and sincerely accepted. It is to her credit that she soon learned to act on principle.

At school, which she began to attend about the age of five years, she was taught besides the usual subjects, singing by note, and knitting. She finished her first work, a pair of stockings. during that scholastic year. When six years old, she spun seven skeins of yarn, each skein consisting of one hundred threads; and, according to the custom of the pious Suabians, made an offering of her first attempts to our Blessed Lady; the second to St. Ann, after which the articles were sent to the almshouse. During her third vacation, accompanied by her grandmother, the child's first piece of sewing, an undergarment, was placed at the shrine of St. Ann.

Would that the children of today might experience the tender feelings of devotion and childlike faith awakened by similar practices. And so in early life was laid the foundation of the unwavering faith and unshaken confidence which the future Mother Caroline displayed in maturer years, when supernatural strength and fortitude were necessary to sustain her in the trials and hardships of a life self-sacrificing and heroic. She learned in those happy years, in the home of her uncle and under the loving smile of her grandmother, that her heavenly Father's special protection would never depart provided she never failed in a child's duty towards Him who had said: "I have given my angels charge over thee to keep thee in all thy ways."

Her devotion to the angels was increased by the fact that her life seemed almost miraculously preserved in several accidents which might easily have cost her life. Lightning once struck her granduncle's house, entered the dining-room, and ripped through the floor not far from her

chair. On another occasion she nearly choked to death before a fish bone could be removed from her throat. During a vacation her parents took her for a walk. She and her brother George had gathered wild flowers growing by the wayside. Crossing the road to meet their parents, Josephine stumbled and fell, just as a chaise, drawn by four horses, dashed by. "I lay there motionless," she afterwards related, "watching the horses lift their feet and spread them apart so as not to crush me." Once, while playing near her Christmas tree, she grew tired and fell asleep beneath it. A burning taper fell from the tree and ignited the child's lace and ribbons. In another instant her hair would have been afire had not her grandmother, who opened the door at that moment, rushed to her rescue.

Josephine was about seven years of age when Father Friess was transferred to Ingolstadt. Here the Franciscan Sisters had an efficient school. Josephine attended for nearly three years. On the mind of this sensitive child these religious made a deep, an enduring impression. The sisters found in their little pupil extraordinary mental endowments.

The child enjoyed the confidence and commendation of her appreciative teachers. While in their care Josephine first entertained the desire to become a nun. But there was much to do and great heights to be attained before she could be eligible physically, mentally and spiritually for that magnificent vocation.

The most important work which her eighth year brought with it was the preparation for her first confession. In this she was assisted by her uncle and grandmother. The former took special care in directing her how to make a proper examination of conscience.

Reverend John Herb, the child's confessor, evinced great interest in her progress and never quite forgot her.

In the Annals of 1885, in the archives of the Mother House, Milwaukee, we read that Mother Caroline, Commissary General of the sisters in America, visited Munich in the autumn of that year. Not the least of her many pleasures was a visit from this priest, then a venerable octogenarian, who desired once more to see his penitent of 1832, whom he remembered with great affection. Mother Caroline fully reciprocated with sincere gratitude.

Three years had passed happily for Josephine, both at school and at her uncle's home, when a visit from the Bishop of Eichstaedt resulted in a change of great importance to all concerned. While in Ingolstadt, the bishop heard a sermon preached by Father Friess. So well pleased was His Lordship that the priest was immediately transferred to the cathedral. Josephine spent the most important years of her youth in this old See of St. Willibald.

There was but one parochial school in Eichstaedt, attended by both boys and girls. As Father Friess desired that his niece should grow up in unsullied purity, he permitted her to attend this school for only a short period. She pursued her studies at his home, where to his other duties, he found time to add those of tutor. Aided by his bishop, he exerted all his influence on the government to establish a convent school in the old Abbey of St. Walburge. Josephine was one of their first pupils. She applied herself very earnestly to her studies, while her uncle redoubled his efforts to form her character.

On the third of April, 1836, Josephine made her first holy communion. All possible care was taken by her uncle, her grandmother, and the Benedictine Sisters, in preparing for this happy event. The child's knowledge of Christian Doctrine in its different branches was unusually thorough in one not yet twelve years old; her spirit of devotion, piety, and self-abnegation was cultivated to an extraordinary degree. Her confessor at this time was the newly consecrated Bishop Reisach of Eichstaedt, who later became Archbishop of Munich. Father Friess was his chancellor and vicar general. The bishop took unwonted interest in the spiritual progress of his young penitent, and on three occasions gave her a conference on prayer, obedience, uprightness and candor. She responded generously, for she was deeply impressed with the importance of the great act for which she was preparing.

Father Friess employed every means in his power to aid her, daily exercising her in self-denial so as to curb more and more her inclinations to pride which, it seems, cost her the greatest struggles. Shortly before the day of her first communion, he told her she might receive with the other first communicants in the cathedral, where the ceremony would be attended with the usual solemnities, all being dressed in white, with veils and wreaths, and bearing lighted tapers beautifully decorated with

sprays of flowers; or, plainly dressed, she might receive alone in one of the side chapels, at a mass which he would celebrate for her.

The trial was a severe one, particularly so, as she was to make her decision without advice or help from anyone. Her grandmother had provided her outfit; she knew she would be one of the prettiest of the class, if she were to receive in the cathedral. She loved her uncle dearly and realized that it would greatly please him if she received privately. She prayed and struggled long and bravely before grace triumphed. Finally, she acted from neither motive, but from a desire to present to her Savior the greatest gift she was capable of offering, the sacrifice of her will and of all her natural and legitimate desires. Her intention was to please Him who had given His life for her, and who on that morning would crown all His gifts by giving her Himself. Without doubt, the prayers, instructions, and exhortations of years had borne fruit in the soul of this favored child who, still so young, was strong enough to rise to sublime self-abnegation. Father Friess was happy when he learned of her decision to receive privately, and determined to do all in his power to make memorable this greatest event of her life, to take place at six o'clock on the morning of Easter Sunday, 1836.

Our Lord filled her soul to overflowing with sweetest joy that day. He never allows Himself to be excelled in generosity.

Her desire to become a religious never abated; and, besides being enlightened within, her mind grew remarkably mature; she seemed to have abandoned forever the thoughts and ways of a child. She chose St. Aloysius of Gonzaga for her patron, hoping that she might win the eternal crown at an early age, as he did. She lived, however, to train thousands to honor him as the patron of youth; she induced her sisters and their pupils to keep the devotion of the Six Sundays, to implore his protection for their schools and for the youth of our country.

The afternoon of her first communion day, her uncle took her to Marienberg—Mount St. Mary's—near Eichstaedt; and, after a short exhortation, commended her forever to the love and care of our Heavenly Mother. She never forgot this great day, so fraught with graces and blessings which shone as a beacon light to guide her and others in her whole future career.

She was confirmed in 1837 by Bishop Reisach who, as her confessor, knew her thoroughly, and who chose for her the confirmation name of Eva. For this honor she was by no means thankful; rather was she chagrined, since she regarded it as a censure of her tendency to curiosity. She thought, too, that the bishop and Father Friess had conspired to give her an opportunity to practice humility and self denial. In reality, it was not without significance that the name of Eva, the mother of the living, was bestowed on one destined to mother thousands of spiritual daughters, and to be known by that sweet name "mother" to hundreds and thousands of pupils, patrons and friends.

As Bishop Reisach was most intimate with Father Friess, his chancellor and vicar general, Josephine was permitted to spend part of each day of the year 1838 in the episcopal residence to receive further instruction in domestic science, in the fundamentals of which she had been so thoroughly trained by her grandmother. Her prudent and far-sighted uncle sought to round out her education in every attainable line. He felt fully recompensed for all the care bestowed on her, when, in after life, his niece repeatedly thanked him for having contributed so wisely to the education essential for her position in America. Without this, success in so marked a degree could never have attended her labors. To her skill in training sisters to be practical housekeepers, who in turn were to teach their pupils to form habits of cleanliness, neatness, and thrift, thousands of families in the last eighty years have owed not a little of their temporal and spiritual happiness.

According to records received from the Benedictine Sisters of St. Walburge's Monastery, Josephine finished the course of studies with brilliant success. When fifteen, she passed with honor the preparatory Teachers' Examination, and received a certificate which entitled her to teach in the elementary schools. During the years spent with the Benedictines, she diligently applied herself to the study of drawing, fine embroidery, vestment making, painting and music. The violin was her favorite instrument.

At that time in Bavaria no one could obtain a certificate without qualifying as a teacher of singing, and being able to supplement instruction with the violin. Later, as supervisor of schools, during the first year of her work in America, Mother Caroline's notable success as a singing

teacher in Baltimore, Philadelphia, Pittsburg and Milwaukee, was due partly to her skill in the use of this instrument. Those of her pupils who later became members of the congregation, agreed that she inspired them with a love of the art, and caused them to learn with delight the hymns used in divine service.

"What I learned has always enabled me to render service in any necessity, as far as womanly accomplishments are concerned," she once told a sister who had made inquiries on this point.

She was reticent, however, concerning her attainments. Fortunately, her taste and talents for the arts and sciences had been developed early, and she was able thereby more efficaciously to direct the sisters in the pursuit of those studies during the formative years of the community, and more judiciously to choose for them the best professors available.

After receiving her certificate, she was entitled to leave St. Walburge's and make immediate preparation for her life work.

Mingled with the joy every successful pupil entertains when his school life ends, and he finds himself free to enter a period of great opportunities and responsibilities, there is usually regret at separation from teachers and companions, more or less acute according to the closeness of the bond between them. In Josephine's case, joy and regret were indeed sincere and profound, for had she not spent in the schools of the Benedictines the most important years of her life, five of which were passed at St. Walburge's? Here she had been brought under the influence of traditions and ideals which inspired the mind and warmed the heart of one destined to be the foundress of an educational community in a foreign land.

The lineage of the foundation dates from the time of St. Boniface himself. St. Walburge, his niece and a Saxon princess, spent twenty-six years in her English convent at Winburn, preparing for her mission. She was trained by the Benedictines in solid learning and in accomplishments suitable for her rank in life. When summoned to his aid by the Apostle of Germany, she responded to the call and was accompanied by St. Lioba, St. Thecla, and others of her royal race. Their warm hearts and brilliant minds aided priests and bishops in the difficult work of conversion, organization and civilization.

They were not only devoted to the poor of Christ's flock; they were zealous co-laborers of the monks. From the time of St. Hilda, the abbess invariably possessed great executive ability and, as at Whitby, she swayed the minds of bishops in council. With fine arts they adorned the church and taught others to beautify their homes. Delicately wrought laces, rich embroideries and hangings for the sanctuary enhanced the splendor of divine worship. Illuminated books led to artistic and literary activities, when the nuns assimilated the texts they copied.

St. Walburge wrote in Latin a biography of her brother, St. Winnibald, and an account of the travels of another brother, St. Willibald, in Palestine; both books proved the abilities of the author.

In the tenth century, Hroswitha, the nun and poetess, was known as the nightingale of Gandersheim. Her rare talents were cultivated by the Abbess Gerberga, a niece of Otto I, and the most accomplished woman of her day. Hroswitha devoted her muse to the greater glory of God, and, in her Latin dramatics, attempted to make the triumph of virtue appear stronger than the evil attractions of Terence and other writers of Roman comedy. True to the literary traditions of a St. Lioba and her successors, St. Gertrude in the thirteenth century studied, translated, and wrote, with the breadth and vigor of the Benedictines. Her writings, graceful, elegant Latin, won the praise of theologians, and St. Teresa chose St. Gertrude for her model. It is to be regretted that many of the literary works of nuns and other great writers of the time have been lost. The veils of the cloister concealed countless examples of remarkable intellectual development, many of which zealous students of history are to-day bringing to light.

To bid farewell to teachers who had held up models such as these to incite their pupils' emulation, was a difficult task. The love for and appreciation of the classics was mutual. But, as Josephine had decided to become a religious, there was hope that they might meet again and enter into closer and happier relations in their study of supernal things.

As the artist and the sculptor, when viewing their finished work, find aesthetic pleasure in reviewing the processes and stages through which their works passed from inception to completion, and, as they rejoice in the remembrance of their past labors, so Josephine could now look back with more than ordinary pleasure and satisfaction at the achievements

of the twelve years, in which she enjoyed the painstaking and judicious training of her uncle and devoted grandmother. Father Friess, her wise instructor, had labored arduously to form her character on loftiest principles, and to develop her intellectual faculties. He had not only supervised her studies, but had been her tutor, and had added to her curriculum special studies, particularly Religion and Church History.

With pardonable pride, then, Josephine could rejoice in the commendation of her teachers, and the complimentary verdict of government inspectors and examiners. Moreover, she had enjoyed the advantage of refined environment both in her uncle's home and at school; many of her classmates were daughters of the nobility, as were also her teachers, the Benedictine nuns. All this, however, did not diminish her love for the poor and the neglected, fostered in her young heart by a charitable uncle and a God-fearing grandmother. She had frequently listened to the conversations of bishops, priests, and statesmen. Such visitors were not infrequent in the home of the cathedral canon, who ranked high among them, not only because of his priestly zeal and learning, but also because of the position of honor to which he had been promoted by rapid stages.

Her vacations had been spent with her parents and other relatives. She was, as always, the life of the home. Josephine preferred the lively sports of her brothers and their chums, to the games of her sisters and their friends. But both parties often practiced the soldiers' drills and exercises. She was usually chosen captain of the little band. Even her young companions recognized her special talent for leadership. These annual visits kept her united with her family by the bonds of tender affection, as well as by the practical interest she learned to take in their affairs.

But in the retrospect of her twelve happy years as her uncle's protégé, one great gift, like a bright star, shone more beautifully and more brilliantly than all others. This was the gift of her religious vocation, which, as we have seen, was received on the day of her first communion, and carefully treasured by this favored child of heaven. Her uncle had contributed much in this matter. In leading her to practice solid virtue, especially humility, mortification of the senses, and the denial of self-will, Father Friess was effectively assisted by Josephine's confessor, Bishop

Reisach, who was known among his colleagues as a man of deep spirituality and untiring devotion to the duties of his office.

Her uncle had directed her reading, both secular and spiritual, with exquisite care. He made her devote a fixed time to the latter, and give him an account of the application of it to herself, as well as of the Sunday's Gospels and Epistles. He was much gratified to find that she enjoyed the works of St. Francis de Sales, and of other Doctors of the Church, as well as those of contemporary writers, particularly the accounts of missionaries in foreign lands. No wonder that she was happy in contemplating the spiritual and intellectual attainments thus early acquired, for which she was deeply grateful to God and to those who had so generously given of their best to her.

Thus equipped she proceeded to the duty next at hand. Having decided to become a religious, she had to make her choice among the religious communities then in existence, about which she sought information as complete as possible. Without question, the Benedictines, whom she knew best, would be willing to receive a former pupil whose record had been so excellent. Months passed before Josephine made her decision. Bishop Reisach, Father Friess, and other clerical friends dissuaded her from entering a strictly cloistered convent, as all concurred in the opinion that her health and strength would not prove equal to the exactions which would be made on her.

Bishop Reisach's advice prevailed, and Josephine began to study the spirit and purpose of the newly organized Congregation of the School Sisters of Notre Dame, whose chief work was to teach in parochial schools. She read attentively the Spirit of the Constitutions for the Religious Congregation of the Poor School Sisters of Notre Dame by Father Francis Sebastian Job, and felt that she would be happy in working for souls, and for the progress of the Faith in a community founded for these two objects. She adhered to this decision with indomitable firmness. Her uncle and the bishop were delighted with her choice, and in time she lived down the objections raised by her parents and friends.

To Mother Caroline's friends and to others who know her only through her spiritual daughters and her life work, it will be of interest, no doubt, to read a short account of the congregation she was about to join, and to know something of the order whence it sprang.

The Congregation of the School Sisters of Notre Dame is a transformation of the French "Congregation de Notre Dame," founded in France, 1597, by St. Peter Fourier, an Augustinian Canon.

St. Peter Fourier, 1565-1640, was remarkable for his learning, zeal for the salvation of souls, and such great kindness of heart that he was surnamed "the good father of Mattaincourt." He began his spiritual ministrations as parish priest in Mattaincourt, on the feast of Corpus Christi, 1597. By his instructions, patience, example, and persevering prayers, the holy canon eradicated the disorders he found among his people, and revived religious life. His earnest desire now was to perpetuate the work of reform. After many prayers and long fasting, he decided to take in hand the children while they were still very young. To accomplish this, he resolved to establish a religious order whose chief aim should be to break for the little ones the Bread of Life of a Christian education, impressing on their tender hearts a love of virtue and a horror of sin.

St. Peter Fourier prepared to found a congregation of women who would devote themselves to the Christian education of girls, not only within the walls of their cloister, as was the practice at the time, but also outside these walls. The neglected condition of education among the young women in his own parish of Mattaincourt necessitated this foundation. By a wonderful disposition of Divine Providence, he found a fitting instrument in the person of Alice le Clerc, a well-educated young lady of his parish, whose brilliant gifts of mind and heart the holy founder sought to turn to advantage.

After fervent prayer, Alice felt herself called upon to undertake the instruction of girls. She was soon joined by four talented and courageous young women who were also willing to devote themselves to the new work of giving Christian instruction gratuitously to poor girls of the parish. St. Peter Fourier drew up rules for them, which the Bishop of Toul approved, and then confided the young community to the care of the Countess d' Apremont, who had them trained for the religious life.

Under the fostering care and vigilance of the saintly founder, St. Peter Fourier, and the foundress, Alice le Clerc, known in religion as Mere Therese de Jesus, the tiny seed of the new congregation became a strong tree, spreading its branches over France and Germany. During

the French Revolution, however, its ninety convents in France were suppressed, and soon after, those in Germany fell a prey to the secularization of 1803. The last of these, the convent and school at Stadtamhof in the Diocese of Ratisbon, was confiscated by the Bavarian government, August 30, 1809, and the last of the Sisters of Notre Dame were expelled. Irreligion again held sway, error and vice prevailed, and the education of youth was imperiled.

Foremost among those who deplored and lamented the suppression of the Christian schools and convents, were Ratisbon's holy bishop, George Michael Wittmann, and his pious friend, Father Francis Sebastian Job. Together they worked for the organization of a new body of religious teachers, to whom they gave the name, Poor School Sisters of Notre Dame. Both Bishop Wittmann and Father Job agreed that the rules and constitutions of St. Peter Fourier should be the fundamental rule for the new congregation, but with certain modifications to meet the changed conditions of the time, which would allow the sisters to teach in smaller towns and rural parishes, instead of in cloistered convents—a truly providential arrangement, as the sequel has proved. The sisters were thus enabled to supply demands for schools in a greater measure than the members of the old congregation had been able to do, and in consequence, their numbers grew and the new congregation spread rapidly. . . .

The object of this institute is the education of youth. The aim of its members is to provide a sound, thoroughly Christian training by instructing the children under their charge in religion and in Christian morals; furthermore, to train them in the duties and practices of a Christian life, as also to instruct them in other necessary and useful branches of knowledge suitable to their age and condition in society. . . .

Divine Providence entrusted the work of St. Peter Fourier and Mother Alice le Clerc to hands extraordinarily capable. The founder of the new congregation, Bishop Wittmann, was eminent for piety, learning, zeal for souls, and remarkable ability in the administration of important offices which had been entrusted to him in rapid succession. No one excelled him in works of beneficence during the evil times of war and famine which befell Ratisbon. His greatest love, however, was bestowed upon the children. Truly was it said of him, "Laughter was no habit of

this serious man, but when a child met him, a sweet, heavenly smile diffused itself over his countenance, betraying the serene delight of his heart. He saw Christ, loved Christ, and served Christ in every child."

Despite his many official duties, Bishop Wittmann opened a school for girls at Stadtamhof, a town on the opposite side of the Danube and connected with Ratisbon by a stone bridge. Reverend George Maurer, heart and soul in accord with the zealous bishop, offered to conduct the school gratuitously. Three former pupils of the suppressed convent school, of whom Miss Caroline Gerhardinger was one, were assigned as assistant teachers. For many years the bishop daily went to this school, instructing the pupils, training and directing the youthful teachers. Miss Gerhardinger was given charge of the school, which flourished and expanded its curriculum by adding needlework and singing. So excellent was its reputation, that applicants poured in on Miss Gerhardinger to take boarding pupils, which she did until 1833. During many years she had been carefully trained in the exercises of the spiritual life by Bishop Wittmann, who had thus been preparing her for the life work destined for her by God. But the sainted bishop did not live to see the blessed accomplishment of his holy desire; he departed this life on March 8, 1833. On his deathbed, however, he recommended the foundation to Reverend Matthias Siegert, who promised to devote his life and labors to the new congregation. He faithfully kept his word and remained the benefactor, spiritual advisor, and director of the sisters until his death in 1879.

Through the liberality of Father Francis Sebastian Job, chaplain at the imperial court and confessor to the Empress Caroline of Austria, the community was finally established October 24, 1833, at Neunburg vorm Wald in the Diocese of Ratisbon, with a Mother House and parish school. Here Miss Gerhardinger became Mother Teresa of Jesus, foundress and first Superior General of the new congregation, known as the Poor School Sisters of Notre Dame.

The spiritual daughters of Bishop Wittmann and Father Job gratefully remember the origin of their congregation retaining the name, School Sisters of Notre Dame, and daily invoking St. Peter Fourier as their heavenly protector. They likewise cherish the memory of Mother Alice le Clerc.

CHAPTER II

"Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee."

GENESIS 12:1.

It was into the reorganized Congregation of the Poor School Sisters of Notre Dame that Josephine Friess sought admission and was accepted by Mother Teresa. Her uncle and her father settled the pecuniary affairs, while her grandmother generously provided the prescribed convent outfit of clothing and other necessaries. Her mother, however, sternly withheld consent, and even threatened to disinherit her if she persisted in religious dreams.

In the summer of 1840, Josephine paid farewell visits to her relatives and friends. Many could not believe that the freedom-loving girl would persevere in her undertaking, while others recognized the finger of God in her choice. What pain these partings cost Josephine's tender, loving heart! But through prayer she received strength to come forth victor from a combat in which many a soul has lost courage and succumbed. She accredited to her patron St. Aloysius the help she experienced in the ordeal. Had he not also met with opposition from his father when he sought his consent to enter the Society of Jesus? Like him she would cling to the end to her early resolve: "I will never more love anything that perishes with time."

The first of October was the day appointed for her reception into the convent at Neunburg vorm Wald, at that time the Mother House of the newly founded congregation. On September 28, the eve of the Feast of St. Michael, Father Friess and her grandmother started with her to Ratisbon where they arrived the same day. The next morning Father Friess led his niece to the tomb of Bishop Wittmann; and, deeply moved, said: "My child, I shall now celebrate mass for you. Remain here and pray that you may obtain the spirit of the sainted founder." That Josephine prayed fervently and that her prayers were heard, we may conclude upon recalling that she was deemed worthy after the lapse of only seven years to continue in the New World the work of the great founder.

The travelers spent two days in Ratisbon visiting friends, among them Edward von Schenk, president of the Royal Cabinet. His daughters were friends of Josephine, having often been her guests when they visited their uncle, canon of the Cathedral of Eichstaedt. One of them, Amanda, thought at the time that she too would join the School Sisters. Instead, she became a Dominican nun, but died soon afterwards.

On the first of October, 1840, the party left Ratisbon and in the afternoon reached Neunburg vorm Wald. They received a cordial welcome at the home of the Reverend Dean Kaess, a friend of Father Friess. A little later Josephine's devoted guardians conducted her to the convent. She was warmly welcomed by Mother Teresa and Reverend Father Siegert. As she was only sixteen years of age, she was the youngest postulant thus far received; and also the most promising. Could it have entered the minds of those present at her reception that Divine Providence had destined her to become the support, the glory of her community, particularly in one of the most favored portions of Christ's vineyard?

The preliminaries over, that moment arrived which has proved a harrowing test to thousands of aspirants to the priesthood and the religious life—the moment when the first sad farewell within the walls of the cloister is spoken to departing relatives. For these two noble souls, Father Friess and his mother, it was a time of anguish. Twelve years had they cared for Josephine, conducting her through the pleasant places in the valley of happiness. Now, with an apostle's courage, she knelt to receive their blessing and turned to climb alone the mount of sacrifice, on whose rocky heights she was to spend more than half a century, battling against forces which would have vanquished a less heroic soul.

During her first visit to the chapel, Josephine greeted her Eucharistic King with the cry of Samuel of old: "Lord, here I am, what wilt Thou have me to do?" Clear and distinct came the answer, "Hearken, O daughter, and see, and incline thy ear." Whereupon, with determined will, she resolved to see and to hear what convent life would require of her, before deciding to remain.

There was, indeed, not much to see in the poor little convent at Neunburg, the cradle of the congregation, but there was much to hear in that quiet little Nazareth. What did she see? Poverty—utter poverty

—in food, in clothing, and in lodging, she beheld on every side; one common dormitory for herself and fifteen companions; one room which served the purpose of living-room, dining room and study; hardship in service of every kind; hardship in preparation for work in the schools; hardship in toiling from morning till night with pupils who might at times be very trying. Despite all this, she saw on the faces of her companions and the sisters of the house, a shining gayety, a bright cheerfulness which intimated: "Lord, it is good for us to be here." "Incline thine ear." To what? From the crucifix that looked down upon her in every room came in gentle but insistent accents: "Take up thy cross and follow Me." "My yoke is sweet and my burden is light," she read in the countenances of those around her. "Be good, my dear child," was the kindly exhortation of the gentle, saintly foundress, Mother Teresa.

Attentively the young candidate inclined her ear to listen. She welcomed every inspiration that came from the loving Savior, from the example of the sisters. And it was not long before she realized that it was an inestimable blessing to "dwell in the house of the Lord all the days" of one's life. With firm determination, then, came her decision to remain in the narrow, crowded quarters of Neunburg. Was this the same Josephine who only a few years previous, when her uncle had wished to send her to a boarding school directed by the English Ladies of Loretto, had resolutely exclaimed: "No, I will not go! I will not be deprived of my liberty. I will not be a prisoner!" The same, yet not the same; the grace of God had made her a captive to His love. Though she embraced convent life with all the energy of her ardent nature, she remained a gladsome child of God; and from her heart sang with the psalmist: "I rejoiced at the things that were said unto me: We will go into the house of the Lord."

Josephine now applied herself heart and soul to acquire the virtues of a religious and to complete the development of a character, strong and noble, necessary to "instruct others unto justice." In the most violent storms and temptations of later years, she could never be swayed from the principles of rectitude. Her spirit was firmly fixed in God. Father Siegert and Mother Teresa soon discovered that she possessed a truly sublime soul; a mind directed to lofty heights; a generosity which as-

cended at times to the magnanimous; a total lack of selfishness, intense sensibilities, a strong interior spirit, and a determined, unwavering will.

But hers was a mixed temperament. Love of the good and the noble sometimes led her to hazard lofty flights before her wings had acquired the necessary span; the puissant will, the consciousness that she could lead and sway others, had displayed itself during her school days, in stubbornness, haughtiness and pride. These tendencies were yet there to be combated. At this time, noble striving alternated with weakness, and she experienced the conflict between temperament and principles, between natural inclinations and fixed ethical laws.

Her religious training in the candidature was continued along the lines previously adopted by her uncle, who had sought to convince his niece that her great talents were free gifts of God; that every God-given endowment of mind and body entails a corresponding duty on the part of the receiver to cultivate it assiduously for the Creator's honor and glory. This conception of her superior talents proved to Josephine a powerful weapon against the assaults of pride, as did also the faithful practice of humiliation and mortifications customary during the years of probation.

Father Siegert shared with Mother Teresa the responsibility of teaching and training the candidates in secular studies. He became Josephine's chief tutor.

She passed the government examination, October 6, 1841, and received a certificate with the rank of Number One signed by the Royal Board of Examiners, which entitled her to teach in secondary schools.

About this time Josephine's health had begun to fail. Mother Teresa ordered more nourishing food and frequent outings to the woods. Besides the care of the regular medical attendant, she received also, by order of King Louis, the services of His Majesty's personal physician, who ordered her daily work lessened, and finally suggested that she be sent to a health resort to recuperate.

Mother Teresa was quick to perceive what a treasure the young congregation had found in its youngest candidate; and, as her progress in spirituality as well as in intellectual pursuits was satisfactory, she determined to give her, together with seven other candidates, the religious habit. For this they prepared in a retreat, preached by Father Siegert.

On September 8, 1842, Josephine received the habit and became Novice Mary Caroline of the Poor School Sisters of Notre Dame. This name was given her in honor of her spiritual director, Bishop Carolus Reisach, later Cardinal-Archbishop of Munich. Often did the young novice exclaim in the overflowing joy of her heart, "Oh! This is the happiest day of my life!" One of her companions, Sister Mary Edmund, in an account of the memorable occurrence, wrote: "It would seem that the future Mother Caroline had a foretaste of the joy she was to give numerous young women every year of her long career by conferring on them the religious habit of the congregation."

King Louis I, who is considered the greatest ruler Bavaria ever had, one day visited the Mother House. Sister Caroline was summoned with the community to pay her respects. "Your name is Caroline?" said the king, evidently pleased, "Caroline! Ah, that is the name of both my mother and my sister!"

By a remarkable coincidence, on the day of Sister Caroline's investiture with the habit, an American bishop[1] called at the convent seeking to obtain sisters for his diocese. The eight novices in their bridal wreaths were presented; but the time for making a foundation in America had not yet arrived. The Bishop's account of the needs of the Church in the United States, the loss of souls that were growing up without instruction in the Faith, the hardships endured by the missionaries who were sacrificing health, strength, even life itself, to save these souls; and, above all, his glowing description of the extensive field to be cultivated, had its effect on these young novices, who became enthusiastic, ardent supporters of his cause and offered many prayers and good works throughout the time of their novitiate that God might one day send laborers to work in the vast field of the United States then awaiting cultivation.

In those early years it was not possible to relieve the novices of all external occupations, therefore Sister Caroline spent some time each day teaching in the boarding school, where she won the love and respect of all. Unfortunately her health which seemed to have been restored, again failed and grave consequences were predicted. Father Siegert frankly informed her of the danger: "Sister Caroline, you must die!" "But I

[1]This was, in all probability, Bishop Rosati of St. Louis, who spent months travelling through central Europe in 1842.

will not!" she answered resolutely, in the spirit of her great model, St. Teresa; for, to serve God and to work for souls, even in pain and bitter sufferings, was now her greatest desire. "I loved God with my whole heart, and could not do otherwise. Had I not been told hundreds of times, from my earliest years, 'Child, you must love our dear Lord very much'?"

Mother Teresa was herself novice mistress, in which office she was assisted by Sister Walburge, whom she was wont to call her "ministering angel." This sister was one of the last survivors of St. Peter Fourier's suppressed congregation. She had remained in Munich, living in religious seclusion, and had maintained faithful intercourse with Mother Teresa who had been one of their pupils at the time of their expulsion. She was admitted by Mother Teresa into the convent at Neunberg, and was one of the first to be invested with the habit of the new congregation.

The Bavarian government forbade the profession of novices before the age of twenty-two, and King Louis advised strict adherence to this regulation; therefore, Sister Caroline was obliged to spend three years in the novitiate.

Her health having been restored, she was permitted by Mother Teresa to make the religious vows, October 15, 1845. Purified in the crucible of suffering, she came forth from the novitiate determined to love her Lord alone and to serve Him to the end of her life. Her eye had become clearer and more penetrating to perceive the things of God; her ear keener to hear His voice. With renewed courage she devoted herself to her duties in the boarding school, where her labors were blessed with success.

Scarcely more than a year had passed when there came to her the call: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee—and I will bless thee." Not for a moment did she hesitate to obey His voice. The external circumstances that led to this call were the following:[1] During the years 1835-1840 the flood of German emigration to America reached its height. Thousands of Catholics emigrated to the New World, where they found themselves in straitened circumstances. They

[1]Friess, life of Reverend Mother Mary Teresa, page 152.

were, besides, greatly in need of religious care, and their children were growing up without education. A priest who spoke the German language was seldom met. The knowledge of these conditions awakened in many priests in Europe a zeal for souls, which led them to cross the ocean in large numbers to join their countrymen and brethren in the Faith. The ranks of these missionaries were led by the priests of religious orders. First, in 1832, came the Redemptorist Fathers from the Austrian Province, at the urgent invitation of Archbishop Eccleston of Baltimore.

Next in order was a band of seven Fathers of the Society of the Precious Blood, led by Father Francis de Sales Brunner, and who presented themselves to Bishop Purcell of Cincinnati, January 1, 1844, to labor throughout Ohio. They came from Switzerland at the invitation of their countryman, Father Henni, at that time Vicar General of the Diocese of Cincinnati.

These were followed in 1846 by the Fathers of the Benedictine Abbey at Metten, Bavaria, with Father Boniface Wimmer as Superior. The attention of the laity was soon commanded. The two most prominent rulers, the emperor of Austria and the king of Bavaria, promoted the cause of Catholicity in America to the best of their ability, the former upholding the Leopoldine Association, the latter, the Louis Mission Society.

The desire to procure sisters to direct the education of the German children in the colonies, is easily explained. The Irish and the French settlers were supporting a considerable number of Catholic schools and orphanages. Many a German priest, compelled to return to his native country to collect funds for his poor missions, visited Mother Teresa and solicited her aid, but none of them could guarantee a home for the sisters so greatly required. Finally, the Redemptorist Fathers who had charge of the colony founded at St. Mary's, Elk County, Pennsylvania, applied for sisters to teach a school which they had confided to the care of a Redemptorist Brother. Archbishop Reisach and King Louis advised Mother Teresa to accept this mission. The king promised to use a part of the Louis Mission Society fund to defray travelling expenses and the cost of erecting a dwelling house. Mother Teresa declared herself ready to make a trial.

King Louis rejoiced that the congregation whose beginning and development he had watched and protected with so much care, was entering upon missionary work in a distant land. He stipulated, however, that none but volunteers should be chosen for the undertaking. Mother Teresa immediately began preparing to accompany some of her daughters to the United States. During these days of waiting King Louis visited the convent several times. At his request the missionaries were introduced to him; he praised their courage and spirit of sacrifice. His last words were: "I shall not forget you in America. I shall not forsake you."

By his order Dr. Ringseis, the privy councilor, presented to the travellers a medicine chest which would be greatly needed in far-off America. His Majesty generously made them many other presents, besides a purse of several thousand florins. The court chaplain, Reverend Ferdinand Mueller, contributed valuable articles for the sisters' chapel in the New World. The relatives of Sister Seraphine, former Countess of Pronath, donated costly linens, silks, and damasks, from which chasubles and other church articles were to be made. The king again sent Dr. Ringseis to give them prescriptions, medical advice and a traveller's medicine case for use during their voyage. The Bavarian consuls through whose territory the travellers were to pass, received instructions to show every attention possible to these beloved "children of the Fatherland." The royal chaplain provided them with a consecrated altar stone, which he entrusted to the special care of Sister Caroline. Heavy though it was, she kept it near her always, and at night placed it under her pillow. Gratefully did she prize a chalice, richly embossed with silver in the Roman style, which also was a gift from the court chaplain. This was reserved for use on Sundays in the church of Our Lady, Queen of Angels, in the Milwaukee Mother House. A small monstrance was equally dear to her; not only because it was a gift from the royal chaplain, but because the Reverend Dr. Salzmann, one of the first friends of the congregation in Milwaukee, often used it for Corpus Christi processions on his numerous missions and collection tours in the early hard times in Wisconsin.

Extraordinary events, actions and resolves are usually of vast consequence to the individual and to those associated with him. Certainly

the sacrifice the youthful Sister Caroline made in abandoning home and country, was productive of that stream of grace which the School Sisters of Notre Dame have poured out over the vast territory of America. This stream had its source in the fountain of Mother Caroline's great generosity and magnanimity of soul.

At last the day appointed for the departure of the brave volunteers arrived, June 18, 1847. On the previous day Sister Caroline had been the central figure of a farewell scene which King Louis engaged an able and accomplished artist to reproduce in an oil painting still preserved, it is said, in one of the art galleries of Munich. In this scene—the sisters' farewell to their students—Sister Caroline is surrounded by a group of her own pupils who were warmly attached to her.

The pioneer band of missionaries consisted of four professed sisters: Sister Mary Seraphine, Sister Mary Barbara, Sister Mary Magdalen, Sister Mary Caroline. They were accompanied by Mother Teresa and Sister Emmanuel, a novice, who were to return to Europe within a year. They left Munich at four o'clock on the morning of June 18, 1847; and, out of regard for Sister Caroline's relatives, proceeded to Eichstaedt, where they made a short stop at the convent of St. Walburge, as guests of the Benedictine Sisters.

There was mutual joy in the meeting of these good religious and their former pupil. They rejoiced in beholding the courageous young missionary whom they had spurred on to higher things, and she exulted in the happy memories of the blessed years spent among these zealous teachers. The next morning all received holy communion at the shrine of St. Walburge, who also had left her happy home and native land and exposed herself to the dangers of a sea voyage in the same holy cause to which these missionaries were devoted. Before leaving the monastery, they exchanged the habit for the secular dress which was to be worn on the voyage.

Painful was the parting from the sisters, and from Father Siegert, who had accompanied them thus far; but painful in the extreme was the farewell to her parents, brothers, sisters, and her dear uncle, Father Friess. Grandmother Friess was not with them, as she had died in 1844, shortly after a visit to Sister Caroline. Her mother was adamant in her refusal to give consent to her child's departure for America. The

latter, weeping knelt at her feet, but she received no blessing, no embrace, no parting kiss. Nothing could have hurt her more keenly. But it was granted to Sister Caroline to know that her prayers for her mother were not in vain, for thirteen years later, well prepared and reconciled to her daughter's vocation she died a peaceful death.

The Benedictine Sisters bade Sister Caroline an affectionate farewell, promising many and fervent prayers for blessing on the American foundation. At the time neither party foresaw that the pupil was blazing a trail along which a number of the teachers from St. Walburge would follow within a few years.

The travellers departed for Bremen, June 23, where they boarded the new steamer Washington, making its maiden trip to America. At Southampton they were delayed until July 15. The voyage to New York was prosperous, and on July 31, 1847, the first School Sisters of Notre Dame arrived in America. The usual official business having been transacted, they repaired to the church of the Redemptorist Fathers where they were cordially welcomed. The report which the Fathers gave of the mission for which the sisters were destined—St. Mary's, Pennsylvania—was so unfavorable that Mother Teresa determined to consult the Provincial, Father Neumann, then in Baltimore. The interview with this enlightened priest confirmed Mother Teresa's worst fears. There was something wrong in the negotiations made by Baron von Schroeder, the agent, but as a house was ready for them, and there was no prospect that anything better would be offered elsewhere, she determined to take her sisters with her, study conditions at St. Mary's and then call upon the bishop of the diocese, Right Reverend Michael O'Connor of Pittsburg.

On the day before they were to leave Baltimore, Sister Emmanuel became very ill. The physician nevertheless allowed her to travel the next day. Not wishing to take any risk, Mother Teresa requested Father Neumann to engage a lodging for the suffering sister, and for Sister Magdalen who would remain to nurse her. Next morning the patient felt improved. The doctor declared a change of air might be beneficial, and that there was no necessity for her to remain behind. The entire party then set out, first by railway, then by steamboat up the Susquehanna, and lastly by stage coach which brought them to Harrisburg in

the evening. Sister Emmanuel had grown worse during the day. By the time the hotel was reached, she was so ill it was necessary to carry her to her room. The doctor saw at once that she was dying and advised them to send for a priest, who came without delay and administered the last rites of the Church to the unconscious sister. At midnight on the eleventh of August, she breathed her last. The School Sisters of Notre Dame had made the first great sacrifice of a member of the congregation, and felt that the Divine Friend of Children had given them a pledge of the success and blessing with which He would deign to crown their work in America.

Baron von Schroeder made all necessary preparations for the funeral which took place at ten o'clock the next morning. Hundreds of persons bearing floral offerings came to view the remains and to express sympathy. These assisted at the requiem and at the interment.

In the afternoon the sisters continued their journey, which lasted three days and two nights, through the heart of an almost impenetrable wilderness.

Picture these weary travelers seated in an open wagon, exposed to an August sun and to drenching rains and thunderstorms, tormented by mosquitos at night and by the fear of wild animals which still roamed the forest! Finally, having reached a clearing over which log houses were scattered, they asked their escort when they would arrive at St. Mary's. "We are already in the heart of the city," he answered. Mother Teresa with her sisters proceeded at once to the church, a log structure, a second stable of Bethlehem.

The Father Visitor of the Redemptorists blessed them with the Most Holy Sacrament. A repast was served by the Fathers. Later the travellers were conducted to their little convent.

The sisters had entered their first home on our Lady's feast, her glorious Assumption. The next morning, they had the consolation of assisting at mass, clad in the livery of the School Sisters of Notre Dame. After breakfast, two of the sisters helped to arrange the convent, to make it as sanitary as possible, while Mother Teresa, Sister Seraphine, and Sister Caroline surveyed the place and consulted the Fathers as to prevailing conditions. Two things were decided upon: first, St. Mary's was not the place for a Mother House of the congregation; secondly,

the sisters would not accept the grounds surrounding the convent, nor a large tract of land which had been offered by Baron von Schroeder in the name of the Catholic Colony of St. Mary's.

Mother Teresa was bitterly disappointed in the Baron. In Europe, he had misrepresented the condition of the colony to King Louis, Archbishop Reisach and Mother Teresa. He had brought the sisters to America without the knowledge and consent of the Bishop of Pittsburgh! As director of the journey he had received from the Louis Mission Society the money for travelling expenses, of which amount, according to calculations, he must have had sixteen hundred florins on hand. Mother Teresa now wished to assert her right to this sum, but the Baron was nowhere to be found. The bishop undertook to prosecute the claim, but later informed the Louis Mission Society that all efforts had been in vain and that nothing more could be done. "If our archbishop," said Mother Teresa, "had heard a truthful account of existing circumstances, he would not have permitted us to come."

On the second day after the arrival she began a journey to Pittsburgh to present herself to Bishop O'Connor. As Father Starke, C.SS.R., the Visitor General, was about to visit the bishop, she requested permission to travel with him.

As soon as the sisters had recovered from the fatigue of their journey and the ordering of their little home, they made a retreat of three days, to renew their spirit and to implore the blessing of heaven on their work for souls. Immediately after its close, Sister Caroline took charge of the school hitherto taught by Brother Xavier, C.SS.R.

What a contrast between her surroundings at St. Mary's and those to which she had been accustomed as a girl in Eichstaedt, and as a sister in Munich! Instead of the substantial and comfortable quarters at home, surrounded by pupils from refined families, there awaited them here a log cabin and poor children in tattered garments, with hunger and want stamped on their features. A few months before, she had been the popular directress of a well established boarding school in a royal city of Europe; now she is a teacher and the servant of the poorest of the poor—and in the backwoods of Pennsylvania! Could there have been a more discouraging beginning? Would her brave spirit enable her to pass successfully through the ordeal? Would her physical strength prove

equal to the gigantic task ahead? These questions did not present themselves to the mind of Sister Caroline. Had it not been her delight as a child to share her food and other good things received from her grandmother, with the poor children of her uncle's parish? Had she not rejoiced at the transformation she effected among them through the use of water and soap, brush and comb? In offering herself as a missionary, she had not pledged herself alone to the children of the wealthy nor had she anticipated a life of ease and luxury; like the holy founder, Bishop Wittmann, she beheld Christ in every child that was sent to her, and therefore considered it worthy to be loved and taught and cared for with the loving tenderness of a mother. Poor herself, she shared with these needy ones the food given to her and her companions for their own sustenance.

The hearts of parents and children were soon won by all the sisters. They were glad to assist Sister Caroline in any way that would contribute to the good of the pupils. There was to be no salary for the first year; after that it was fixed at twelve cents a month for each child. Seventy-eight were enrolled but half of them could not give even this pittance. The Redemptorist Fathers sent the sisters food from their own table, and from time to time, a load of flour and other provisions would reach them from Bishop O'Connor, who sympathized with them in their distress, admiring the spirit of sacrifice which sustained them under trying circumstances. At the visit paid him by Mother Teresa, he had accepted her and her sisters to work in his diocese, but had deferred further negotiations until he could communicate with Archbishop Reisach and learn more about their rule, the compilation of which had not been finished when Mother Teresa embarked for America. During her second interview, the bishop asked her to take charge of a school in his episcopal city, which she promised to do the following September.

With the aid of the saintly Father Neumann, Mother Teresa found a suitable place for a Mother House in Baltimore, near St. James' Church, built with the personal funds of Archbishop Eccleston and placed in the care of the Redemptorist Fathers. On September twenty-ninth, Mother Teresa left St. Mary's in company with Sister Caroline and Sister Magdalen. They reached Baltimore on the fourth of Octo-

[1]"Catholic Church in the United States"—De Courcy.

ber. Sister Seraphine and Sister Mary Barbara were left to continue the school at St. Mary's. On October eighth, Sister Magdalen took charge of St. James' School in Baltimore. October fifteenth, the sisters donned their religious garb.

That evening, two young women applied for admission into the congregation, and were received as candidates; these were Miss Mary Thalheimer and Miss Angela Kuper. St. Michael's School, Baltimore, was opened on the twenty-first of October, Mother Teresa taking charge, the better to become acquainted with the needs and conditions of American children. The third of November, Sister Caroline was installed as teacher in St. Alphonsus' School, in the same city. For six weeks two charitable gentlemen took the sisters to the schools each morning and brought them back every evening. After that, Mother Teresa procured a horse and carriage and a driver. As soon as these schools were opened, Mother Teresa wrote to Munich for another band of missionaries, which numbered eleven sisters. They arrived in Baltimore March 25, 1848.

Early in April, Mother Teresa and Sister Caroline set out on a long journey to visit the places from which proposals had come for establishing branch houses. They had as their guide and protector on this journey, Father Neumann who, as Bishop of Philadelphia, was soon to become a man of Providence for the growing congregation.

They went first to Pittsburgh and called on Bishop O'Connor. He promised to hasten the necessary preparations for the opening of St. Philomena's School in that city. Together they approved of the Redemptorist Fathers' plans for a school building and a dwelling for the sisters, and agreed upon the twenty-ninth of September as the opening day. The zealous bishop was pleased to learn that more sisters had come to assist in the work of the schools and that the Reverend Father Neumann had promised to intrust the schools in the Redemptorists' parishes throughout the country to the School Sisters of Notre Dame, who would open five of them within the next few months. Encouraged by the words of the bishop, the travelers set out for Detroit where they learned the conditions of St. Mary's parish. Here they were asked to accept the school and orphanage, but circumstances were such that the date of acceptance had to be postponed. The journey to Milwaukee was

NOTRE DAME CONVENT, BALTIMORE, IN 1847

long and tiresome. Father Neumann proved a good guide and protector, as well as a prudent advisor in all difficulties. Owing to the absence of the Right Reverend Bishop Henni, who had not yet returned from his visit to Europe, nothing definite in regard to a foundation in his episcopal city could at that time be arranged. The return trip was made via Buffalo, New York City, and Philadelphia. When they reached Baltimore, June twenty-ninth, they had completed in the space of a few weeks, a journey of two thousand five hundred ninety-five miles over land and water, by railroad, stagecoach and boat, suffering fatigue and all the hardships which traveling in those days entailed. Though exhausted, they were happy; for in several cities young women, recommended by zealous priests, had applied for admission into the congregation of which they had heard many favorable reports. Correspondence was opened with applicants, many of whom were directed to enter the candidature of the convent in Baltimore.

The biographer of Mother Teresa[1] writes: "In her anxiety for the preservation of the religious spirit in the American branch houses, Father Neumann was of the greatest assistance to Mother Teresa. All the sisters now in America were young. They were self-sacrificing and manifested the best of will in their religious duties, but they were not matured in the religious state. How should the purity of the religious spirit be preserved, developed and strengthened in them? Upon this development and strength depended not only its spiritual vitality, but also the exterior growth of the congregation. Father Neumann, himself a true and tried religious, was willing to take the direction of the Mother House, and for five years he guided the sisters with that marvelous success and blessing which God imparts only to His saints on earth. To him is due the credit of keeping untarnished the spirit of the congregation in the young American community." "Justly may we revere him as our founder in America," Sister Caroline wrote in chronicling the events of this period.

During the next weeks, Mother Teresa busied herself in preparing for her return to Europe. Letters from the Mother House there had made her anxious for the safety of her sisters. The Revolution of 1848 had broken out in Germany. King Louis had been forced to abdicate and

[1]Friess, Life of Reverend Mother Teresa, page 183.

was succeeded by his son, Maximilian II. Hostility had not been directed against the Church, however. The militia protected the convent. Sentinels guarded all the entrances. Though somewhat reassured by this report, it was with a troubled heart that Mother Teresa assembled the sisters to bid them farewell on the morning of July 17, 1848.

Early in the morning of that memorable day, the sisters renewed their vows to which was appended a solemn promise always to remain dependent upon and in close unity with the general Mother House in Munich, a pledge which has been faithfully kept for eighty years by the American sisters without detriment to their progress in this country. Mother Teresa next proceeded to appoint the superior for the young community. She was inclined to confer the office on Sister Caroline, and made this statement to Father Neumann and the elder sisters: "Sister Caroline was born to rule. I see that she has been prepared for her calling and its attendant sufferings. The Lord speaks to her heart; of this I am convinced. 'I am kept here,' she told me, 'by my love of God and the misery of the souls for whose sake I came.' " But, as she was the youngest of all, Mother Teresa feared to impose the full burden upon her. Sister Seraphine, senior sister of the band by many years, was therefore appointed superior. Sister Magdalen became procuratrix of the convent, and Sister Mary Barbara was elected superior of the community that would open St. Philomena's School in Pittsburgh the following September. Sister Caroline was given the responsible charge of superintending the schools already established, opening new ones, planning the erection of buildings or remodeling old ones destined for the use of the sisters and their pupils. Thus Mother Teresa demonstrated the great confidence she placed in Sister Caroline and also the accuracy of her own judgment.

The parting scene can not easily be described. Both felt they might never meet again. Hardships borne together for more than a year had knitted more closely the ties between them, while dread of the ocean voyage for their beloved Mother overwhelmed the sisters. Mother Teresa was accompanied by Miss Maria Willinger, a boarder in the Institute of Notre Dame, Aisquith Street, Baltimore, who was to complete her studies in Munich. Later, she returned to the convent in Baltimore where she was invested with the habit of the congregation and named

Sister Magdalen. Mother Teresa was joined in New York by Father Kammueller, C.SS.R., who had arranged to cross the ocean on the same steamer, the Washington.

Before she embarked, three young ladies waited on Mother Teresa, asking for admission into the congregation. Having assured herself of their right intention, and being satisfied with the recommendations they presented from worthy priests, she accepted them with directions that they proceed to Baltimore at once. At nine o'clock in the morning of July 20, 1848, the ship bearing Mother Teresa back to Europe weighed anchor in New York harbor, followed by the fervent prayers of fifteen sisters. The majority were destined never more to see their Mother and foundress in this life.

The subjoined letter, written by Reverend John N. Neumann, C.SS.R., to the court chaplain of Munich, describes the rapid growth of schools founded in the United States by the School Sisters of Notre Dame.

Baltimore, July 4, 1848.

"Esteemed Reverend Father:

"Yesterday I returned from the annual visitation of the houses of our congregation after an absence from here of about two months.

"Reverend Mother Teresa and her companion, Sister Caroline, of the School Sisters of Notre Dame, accompanied me on visits to parishes entrusted to our Fathers. The success of the sisters at Baltimore and other places may lead our Fathers to commit to their care other schools for girls. The bishops everywhere have accepted the sisters unconditionally. The new school in Pittsburgh will be completed by September, and three or four sisters will go there. In Buffalo, steps have been taken towards the erection of a girls' school, and the sisters will purchase a residence near the church. Rochester has a similar undertaking. In New York and Philadelphia the school buildings are ready for classes, and for the present residences will be rented by Mother Teresa. The Detroit parish is still too weak to undertake a school. The climate and distant location of New Orleans do not make a school there advisable. In the near future the sisters will have charge of twelve hundred girls.

"Up to the present time we have been so busy with the erection of churches and convents in our parishes that we have been able to

attend only to the most pressing needs. Now with the help of God, we are out of the worst straits and may be able to do more for the perfect organization of schools.

"May God reward you, dear Reverend Father, for assisting our community through your influence with the Louis Mission Society, when we seemed to be forsaken by every one. Ever since I was given the direction of our community in America, I have used all the savings of our various houses, as well as the contributions of the laity, to defray necessary expenses. Although we shall have to struggle for two or three years more, we are, I trust, out of financial distress.

"Our trip extended from here to Pittsburgh, then to Beaver on the Ohio River, to Cleveland on Lake Erie, on to Detroit, through Michigan to Chicago and Milwaukee, returning over Lake Michigan, Huron and St. Clair to Detroit. We crossed Lake Erie to Buffalo; from there we went to Rochester, New York City, and Philadelphia, then to Baltimore, a journey of two thousand four hundred miles, on which, thanks to divine assistance, no misfortune befell us.

"In all the missions where the School Sisters will take up work, we have erected school buildings, but the school ought to be supported by the pupils' tuition, and by other contributions from established school societies. This is indeed a meagre income, but if it proves insufficient for the necessities of life, we will help with the revenues of our parishes and the generous contributions from Europe. J. N. Neumann, C.SS.R."

The months of July and August, 1848, were spent by the sisters in the convent in Baltimore in preparation for their work in the schools, especially in the study of English, for which Father Neumann provided teachers. On the nineteenth of August, Sister Caroline began the work assigned her by Mother Teresa, that of opening new schools and superintending those already established. Taking with her Sister Edmund and three candidates, she proceeded to Philadelphia where she opened St. Peter's School, August 21, 1848. The Redemptorist Fathers, at whose invitation they had come, gave them a cordial welcome and promised the kindly interest and aid of their parishioners. On the opening day one hundred seventy girls were enrolled; the boys numbered one hun-

dred sixty-two. The latter were taught by lay teachers until 1853 when Brothers of the Christian Schools were obtained for them. In the beginning the sisters in St. Peter's School endured many hardships; poverty and even hunger were borne unflinchingly for several weeks. Conditions were such that they were not permitted to wear their religious garb for some time.

Those enjoying the blessings of peace and the luxury of twentieth century civilization are invited to recall conditions then existing the better to form a correct opinion of what the pioneer priests and religious endured in laying the foundations on which are built the present day security and the greatness of the Church in our country. Early historians[1] of the Catholic Church in the United States vividly portray the state of religion in the diocese of Philadelphia prior to 1850. Right Reverend Francis Patrick Kenrick, third bishop of Philadelphia, was consecrated June 6, 1830. A letter written by him to the Society for the Propagation of the Faith, contains these details: The bishop estimated the Catholic population of his diocese, which, until 1843 included the whole of Pennsylvania, at one hundred thousand—chiefly Germans and Irish. The French were also numerous, especially in Philadelphia, where they had the benefit of sermons delivered in their native tongue as there were in the city three French priests, one of them a Father of the Society of Jesus. At the beginning of the century, among those who attended the cathedral were several French families of rank and even distinction; and, although death and the instability of human affairs had diminished their numbers, the descendents of some of these families were still parishioners of St. Mary's. As early as 1834, Philadelphia had twenty-five thousand Catholics and five churches, each attended by two priests. In the outlying districts of the diocese the faithful were not so well provided with religious aid, in consequence of the small number of missionaries. There were only five parishes having resident pastors who celebrated mass every Sunday. Among the other missions, some enjoyed the presence of the pastor three times a month, others, only once a fortnight; others, again, more rarely still.

"The missionaries," wrote Bishop Kenrick, "are each charged with the care of several missions, often at considerable distances from one another.

[1]Notably De Courcy and John Gilmary Shea.

Some of these missions need the gift of tongues and a health of iron. Nine nations have supplied our missionaries, so that as regards language, there is more diversity among them than among the faithful. Four of the priests are French, three German, two Belgian, and twenty-one Irish; Russia, Livonia, Portugal, and England have each given one missionary to Pennsylvania. As to American born, we count only three now employed in the diocese, and two at Emmitsburg. The number would increase if we had a suitable seminary to receive the young men who desire to devote themselves to the holy ministry, and this is the object of my most sincere desire.

"At Conewago, in the part of Pennsylvania which borders on Maryland, the Fathers of the Society of Jesus have one establishment amid a considerable Catholic population, and they have three churches besides the one where they reside. Nearly twelve hundred were confirmed in these three churches at my last visit.

"The church of Goshenhoppen also belongs to the Jesuits. The population is Catholic, almost all of German origin; hence the present generation, although American born, does not generally speak English. The spirit of faith and piety has been preserved and maintained until now by the zeal of Father Corvin, a Livonian Jesuit."

Not only did Bishop Kenrick concern himself with the building of churches, schools and other institutions; he also began rebuilding the shrines a misled people had laid in ashes. From colonial times, anti-Catholic agitation had broken out periodically, and the symptoms have been identical down to our own day. DeCourcy calls it a sort of intermittent fever, which has its deep-seated principle in the hereditary hatred transmitted for more than three centuries to non-Catholic generations, and inculcated by the incendiary writings of the first *de*formers.

This agitation extended from 1834 to 1844 through several dioceses in a most frightful manner, and in Philadelphia resulted in a civil war. Through the pulpit and the press, fanatics spread inflammatory reports anent the horrors committed in convents, the tortures nuns are subjected to when they would escape, and many other common calumnies. New England provided a fertile soil for the growth of this noxious weed. The mob of Boston attacked the Ursuline Convent of Mt. Benedict August

11, 1834, and destroyed it by fire and pillage, ransacking even the sacred graves of the dead.

In Philadelphia, a band of lawless men identifying themselves as Native Americans brought things to a crisis in May, 1844, and again in July of the same year. Their spirit was the spirit of "Knownothingism," rampant in Philadelphia and directed especially against foreigners and Catholics. Fanatical mobs committed ravages and outrages of all kinds. They attacked Catholic citizens and drove them from their homes, which they pillaged and burned. St. Michael's Church and presbytery adjoining, were destroyed by these firebrands. St. Augustine's Church, rectory, and the newly built convent of the Sisters of Charity of the Blessed Virgin Mary, also fell a prey to the flames. The precious library of the Hermits of St. Augustine was plundered, the books piled up and burned. This loss can never be repaired.

The Augustinian rectory that was burned had at the time been converted by the Reverend Father Hurley, O.S.A., into a hospital for the victims of cholera. Out of three hundred and sixty-seven patients whom he helped to nurse, only forty-eight were Catholics; the others were professing Protestants. On the blackened walls of St. Augustine's Church there remained only the inscription

"The Lord Seeth."

Such were the religious riots in Philadelphia, the smouldering fires of which were ready to flame up anew when Sister Caroline introduced the sisters to the Redemptorist Fathers of St. Peter's Church. The sisters were insulted on the streets, pelted with mud. They lived in unvarying dread of being molested at night, kept valises packed within easy reach, and slept in especially prepared robes, that they might appear respectable, if driven into the street by fire or marauders. During the last week of September, Sister Caroline was obliged to leave the sisters a prey to these anxieties, as her presence was required at the opening of St. Philomena's School in Pittsburgh, where the sisters were to enter the ranks of the fast increasing pioneers of Bishop O'Connor's diocese.

At the request of Bishop Kenrick of Philadelphia, Rome in 1843 erected the western part of the vast territory under his jurisdiction into a separate diocese, with Pittsburgh its episcopal city. On the seventh of August of the same year, the Reverend Dr. Michael O'Connor, then

in Rome, was appointed its first bishop. "His appointment to the new see was announced to him by Gregory XVI. As the future bishop knelt at his feet to ask permission to enter the Society of Jesus, 'You shall be a bishop first, and a Jesuit afterwards,' said the venerable pontiff. These prophetic words were literally fulfilled." Dr. O'Connor was consecrated there August 15, 1843, and soon afterwards left for Ireland with the hope of securing priests and religious for his diocese. Eight students from Maynooth and seven Sisters of Our Lady of Mercy from Dublin accompanied him. These were the first of Mother McAuley's sisters to establish a convent in the United States. They reached Pittsburg in December. In his whole diocese there were thirty-three churches, sixteen priests and fewer than twenty-five thousand Catholics. There were but two religious communities in the diocese, the Redemptorist Fathers at St. Philomena's Church, and the Sisters of Mercy who had two schools and an orphan asylum in the city of Pittsburgh. The bishop having ministered to souls in Pennsylvania for five years prior to his elevation to the episcopacy, knew well the needs of his people and set himself to work with almost superhuman energy to provide schools and teachers for the young.

On the thirtieth of June, 1844, a chapel for the use of colored Catholics was ready for occupancy. A seminary for the education of candidates to the priesthood was opened in 1844. The Presentation Brothers came from Ireland in 1845 to take charge of St. Paul's School for Boys, the first parochial school in Pittsburgh. In 1846 the bishop received into his diocese Benedictine priests and Brothers from Metten, Bavaria. Their abbey was founded at Beatty, Pennsylvania, by the Reverend Boniface Wimmer, O.S.B., later appointed abbot. This abbey in time became the largest Benedictine institution in the world.

The community of the Third Order of St. Francis came in 1847 from Ireland and settled at Loretto, Cambria County, Pennsylvania. These were the only religious in Bishop O'Connor's diocese when Sister Caroline, with three sisters, arrived in the episcopal city. According to an agreement made by Mother Teresa, the sisters began school on September 29, 1848. Two hundred and fifty girls were enrolled on the first day. Here the pioneers were Sister Mary Barbara, Sister Alexander, and Miss Magdalen Thalheimer, a candidate.

Father Starke, C.SS.R., and the other Redemptorist Fathers of St. Philomena's Church, welcomed the sisters as cordially as their confreres had done in Philadelphia. Bishop O'Connor blessed the school building, and, at the mass, preached to a large congregation, many of whom were parents and relations of the pupils confided to the care of the new teachers. Fortunately, better conditions prevailed here, and the sisters were spared the hardships and sufferings borne by their companions in the city of Brotherly Love! Sister Caroline divided her time among the six schools now established: St. Mary's in Pennsylvania, St. James', St. Michael's and St. Alphonsus' in Baltimore, St. Peter's in Philadelphia, and St. Philomena's in Pittsburgh. Happily, the blessing of the God of peace and love rested intimately on the indefatigable labors of the Redemptorist Fathers and the School Sisters of Notre Dame. Sister Caroline returned to Philadelphia before Christmas to find that the sisters, who had at first lived in a private house at some distance from the school, now occupied a part of the church basement as a dwelling. Here they were blessed with at least conventual privacy, and with a sense of protection. Sister Caroline devoted no little attention to the class of first communicants. She instructed them in Christian Doctrine, devotional practices, in the virtues of the Christian home, in habits of neatness and clean living, and so successfully that her name and those of her devoted companions became household words among the parishioners, who gladly testified to the happy change wrought in their children during the first year spent in the sisters' school.

A third missionary band of ten sisters arrived to relieve and assist in the several foundations, January 8, 1849. They were accompanied by the Reverend Father Schmid, a nephew of Christopher von Schmid, the well-known writer of juvenile tales, and a canon of the Cathedral of Ratisbon. At Mother Teresa's request, he had come to be chaplain in the Mother House in Baltimore. The Reverend Father Bernard, first provincial of the Redemptorists in America, and several other Redemptorist Fathers arrived with this band, the last the School Sisters were to receive from Europe. There were two reasons why this should be so: first, the congregation was spreading rapidly in Europe and all the recruits received there were needed to supply the increasing demand. Secondly, applicants for the congregation in America presented them-

selves from the beginning in astonishing numbers, due largely to the zeal of the Redemptorist Fathers, the Fathers of the Society of Jesus, and many of the diocesan clergy. Wherever the Redemptorists opened parishes, they established schools for the children and the School Sisters of Notre Dame were invited to teach the girls' classes. Young women who asked the Fathers' advice concerning the community best to join, were allowed to visit the convents of the School Sisters. Many were accepted into the congregation so that in a few years over two hundred novices had been trained in their twofold duties as religious and teachers. Other priests, seeing the good results wrought in the schools, also became patrons of the congregation. Before the outbreak of the Civil War almost every bishop in the country had applied to the superior of the School Sisters for teachers.

To better acquaint the reader with the perils and hardships of an ocean voyage at the time these foundations were made in the United States, the following extracts from a letter written by Father Bernard are introduced:

"This voyage was one of continual hardship and suffering. All except two of the Fathers and two sisters were quite ill during the passage. I myself who stood the first part of the voyage well, now experienced the terrible affliction of sea-sickness. We lived without a single day of decent weather. On account of rain, adverse winds, hail, snow, insufferable cold, we dared to say, '*propter te mortificamur tota die.*'

"The feast of St. John, December 27, was the most terrifying of all our voyage. Two o'clock in the morning a tempest sprang up. Everyone on board awoke, awed and frightened. Would the storm subside during the day? The hours dragged wearily on. Waves dashed higher, the howling of the tempest grew more terrifying. Our vessel sank into great sepulchral hollows, while the angry waves spattered crested foam into our faces. The bow of the ship gave way. The cabins of the sailors were swept overboard; men fought desperately for their lives against the inflowing waters. The cabins collapsed. Sisters were standing in the water. I informed Captain Johnston of their sad plight and he immediately permitted me to shelter them in any available place to save their lives.

It was six o'clock in the evening—dark night. After twenty-four hours the storm subsided, but all during the following day it was necessary to

hold the vessel almost motionless; the machinery had been so shaken, the whole vessel so badly torn and shattered that it was necessary to submit all to a very thorough examination. All praised the heroic courage and deportment of Captain Johnston; he admitted afterwards that for twenty-six years he had withstood long and terrible storms upon the sea, but none had come upon him and his vessel so suddenly, nor had any other so stubbornly and tenaciously tossed his poor bark."

Sister Caroline left for Baltimore to prepare for the next foundation, St. Mary's School, Buffalo, New York, in March, 1849. The Feast of St. Joseph was chosen for the date of its opening. Here Bishop Timon welcomed the sisters with fatherly affection, and the Redemptorist Fathers received them with joy as their co-workers. Conditions regarding school and convent were pleasant from the beginning. A frame chapel was built in connection with the school, and Bishop Timon, to the great joy of the sisters, gave permission for the Blessed Sacrament to be reserved in it. Early in April, 1849, Sister Edmund arrived from Philadelphia to serve as superior and teacher. Sister Emmanuel and a candidate[1] of English parentage had already begun classes. Miss Barbara Ulrich, a young lady from Baltimore, was engaged as special teacher of English. Leaving everything in good order, Sister Caroline departed for Baltimore, but in the same hour in which she bade farewell to her happy and hopeful teachers, Miss Ulrich became very ill and to the consternation of all, it was discovered that she was suffering from smallpox which was prevalent at that time in parts of the country. This was a sore trial for the sisters, as the patient was not able to resume her duties for three months.

The first profession of vows made by the School Sisters in this country was held August 15, 1849. Two of the novices who made their perpetual vows on this day proved to be Sister Caroline's most faithful coworkers till the end of their long lives. Sister Emmanuel served for several years as organist, music teacher and directress of the first day and boarding school in Milwaukee, and for nearly thirty years was mistress of novices, holding this office until her death in 1879. Sister Theophila was supervisor of the parish schools of Milwaukee and mistress of candidates until 1877, when she was transferred to Baltimore as the first

[1]The Annals of the congregation have not preserved the name of this young lady.

Mother Provincial of the newly erected eastern province. She selected Notre Dame of Maryland as her headquarters and remained in office until 1890.

The Redemptorist Fathers, having withdrawn from St. Mary's, Pennsylvania, in the summer of 1849, the sisters were ordered by Mother Teresa to close their school and to depart. Accordingly, Sister Aloysia and Sister Zita bade farewell to their poor children in St. Mary's, and repaired to St. Philomena's School in Pittsburgh, where their services were gladly accepted because greatly needed. Business called Sister Caroline to Philadelphia for several months; these she spent in assisting in the schools and instructing candidates.

The year 1849 drew to a close under much improved conditions; the sisters were well established in the parish schools, the pupils' interest in their studies had been aroused. Priests and parents congratulated one another on the good order which reigned everywhere. In the Mother House in Baltimore, Mother Seraphine wrote, "All runs smoothly and we are doing as well as can be expected." The teachers devoted themselves assiduously to the study of English, in which, according to their professors, they made rapid and satisfactory progress. Hitherto English had been taught in our schools by lay teachers, but the sisters felt that the time was approaching when the help of externs would be no longer needed, especially as a number of American candidates had entered who had either finished the course of studies then prescribed or whose education was well advanced.

The new chaplain, Father Schmid, had lost no time in beginning his work. The spiritual needs of the sisters and candidates were well provided for. Besides the Sunday sermon, two spiritual conferences every week, were given to the sisters, while regular daily classes in religion and pedagogy were formed for the novices and candidates. Father Schmid was an expert teacher.

Because the number of candidates had increased beyond the capacity of their original quarters the chaplain drew up plans according to the direction of Mother Seraphine and her companions, for a new dwelling and a porter's lodge. Every moment he could spare from his duties in chapel and classroom was spent in overseeing and encouraging the work-

men. The result was that the new buildings were soon finished and occupied, affording much better sanitation and comfort.

Every week this zealous educator visited the three city schools in which the School Sisters taught, urged the pupils to greater diligence, and strove to arouse in them the desire to progress in knowledge and to form the habits of virtue necessary for a happy home life.

Thus nearly a year of blessing, of spiritual and intellectual profit had passed when Father Schmid was stricken with an acute attack of a disease from which he had suffered for years, and died the following day. His tomb is in Elk Ridge Cemetery, Maryland.

On her deathbed, Mother Caroline expressed the wish that the sisters found a mission in the city nearest the cemetery, that his grave might always be properly kept. As all her wishes were regarded as commands by her sisters, this desire was realized when St. Augustine's School was opened in Elk Ridge, Maryland.

A well tended ivy-grown grave indicates the sisters' faithfulness, not only to him who resigned the dignity of a canonry in Europe to serve the School Sisters of Notre Dame in a distant missionary country, but also are they faithful to the love they have ever evinced to their sainted Mother who forgot her pains to provide lasting evidence of her enduring gratitude.

A simple inscription marks Father Schmid's tombstone, and pleads for prayer from the citizens of the country he loved:

Reverend August Schmid
Chaplain of the Sisters of
Notre Dame at Baltimore, Md.
Died December 5, 1849
In the thirty-fourth year
of his age
R. I. P.

Profound sympathy was felt for his three sisters, Sister Emmanuel, Sister Aloysia and Sister Salesia, and for the young and struggling community thus unexpectedly bereft of one who, they had hoped, would be for years to come their guide and protector.

God's ways are not man's ways. In religious life a seeming calamity is often a blessing in disguise. The deceased chaplain was succeeded in

May, 1850, by another zealous priest, the Reverend Father Steiger, whom Bishop Henni generously loaned to the sisters for a short time. When he returned to his diocese in the spring of 1851, the Redemptorist Fathers promised to provide a chaplain from the members of their community, a promise sanctioned by the respective ecclesiastical and religious superiors, and faithfully kept to the present day. Although the rapid and steady growth of the community, and of the Institute of Notre Dame, has multiplied the cares and duties of a chaplain, the zeal and interest of St. Alphonsus' sons in the souls of all connected with the Mother House of the School Sisters of Notre Dame in Baltimore have never flagged. No Father has been known to complain that his work as chaplain was too strenuous, nor have the sisters failed to appreciate the ministrations of the Fathers assigned them.

The year 1850 had begun in sorrow and mourning, but Divine Providence decreed that it should chronicle events of weighty import to the community of the School Sisters. Early in spring a letter was received from Mother Teresa announcing that the Mother House was to be transferred to Milwaukee, adding the names of the personnel. Sister Caroline was appointed superior.

The sisters had been in America nearly three years and had borne many sufferings and privations. They had successfully surmounted all obstacles save one—the restriction imposed by the rule of enclosure, rigidly enforced by Mother Teresa, and on which she had insisted in every letter written to the American sisters. Mother Seraphine and her advisors were in sympathy with Mother Teresa, preferring to forego the founding of new schools rather than submit to constitutional modifications. Mother Seraphine, and those of the same opinion were actuated by the noblest motives of adhering to the spirit and the letter of the constitutions. Mother Teresa was justified in her stand because the Church required all consecrated virgins to be protected by the rule of enclosure, which permitted communication with the outside world only through grills, and because the Holy See would not sanction the rule of a community lax in observing the cloister regulations.

It will be seen from the following incident that Mother Teresa had been accustomed from earliest childhood to the requirements of cloistered life. When she attended the school of the Sisters of St. Peter

Fourier, in Stadtamhof, as a very young child, her father carried her to school every morning, placed her in the convent "turn," and waited till the bell announced that his daughter had been taken safely in by one of the sisters. When he called for her every evening she was returned to him in the same manner.

Sister Caroline and her advisers and fellow teachers, having had more opportunity to try out the letter of the constitutions, had, from experience, obtained broader vision, and thus felt assured that, in this instance, the letter of the law ought to be modified to preserve its spirit. They had learned by experience that the poverty of bishops, priests and people in this country was so great that it was an impossibility to have the school and convent built adjacent to the church. Without this arrangement, the sisters might not accompany their pupils to church, nor assist at mass on week days. For the privilege of hearing mass on Sundays and of receiving the sacraments in the parish church, dispensation had to be obtained from the religious superiors and from the bishop of the diocese. They knew also that it was impossible to confer with parents or with externs, only through the grate. This would oblige the sisters to leave their pupils unattended in the classrooms while escorting callers to the convent parlor. Sister Caroline had studied the question thoroughly before joining the community, and had been advised by bishops and priests to choose the newly established congregation because its founders had expressly stated that the new constitutions would have to be adapted to the exigencies of the times. She knew of the efforts made by St. Francis de Sales to have the Sisters of the Visitation founded as an active order, and that for five years they worked unhampered among the children of the poor before he was obliged to withdraw and place them within the cloister. St. Peter Fourier met with powerful opposition when he insisted that the Sisters of Notre Dame should teach children who came to them in the morning and returned to their homes in the evening. Like the Carmelites in Baltimore, when for twenty years, 1831-1851, they taught school on Aisquith Street—Archbishop Carroll having obtained a dispensation for them from the Holy See—the sisters who taught these poor children were permitted to speak to them only in the classrooms; they were bound to restrict themselves in instructing them. In neither case were the teachers permitted to speak to their companions within the

cloister concerning pupils or their parents. That conditions such as these militated against the Congregation of the School Sisters in America, was quite apparent. Besides, the sisters were permitted to wear their religious habit only when within the convent walls. The Redemptorists, especially Father Neumann and Father Helmprecht, both of whom were enlightened and practical men, had often urged the sisters to seek a modification of the constitutions. Correspondence had effected nothing, except misunderstanding and misinterpretation of the sisters' motives. Mother Teresa ignored their letters, and for a year communication with the Mother House in Europe ceased.

In this predicament, Mother Seraphine determined to assume the responsibility of taking the initiative, in hope of securing a definite decision. It was decided that Sister Caroline should go to Europe to confer with Mother Teresa and Father Siegert and solicit a favorable settlement of this important question.

It required great heroism on the part of the young sister to undertake a voyage to Europe on such an errand. Not only was she obliged to travel without a companion or a maid, but without credentials of any kind, for Mother Seraphine had failed to write a letter of explanation to Mother Teresa, nor had she announced Sister Caroline's visit. How would she convince the sisters in Europe that she had crossed the ocean in obedience to the command of her lawful superior, and that she had been commissioned to represent the American sisters in a matter of supreme importance?

She sailed from New York, July 31, 1850, on the third anniversary of her arrival in America. She became very ill from the effects of the voyage during which violent storms whipped the sea and threatened to submerge the vessel. Word went round among the passengers that the sister on board was too ill to speak to any one, and because she kept her cabin door locked, no one could go to her assistance. A Catholic bishop was on board and went to inquire as to the truth of the rumor. Sister Caroline, after being assured that he was really a prelate of the Church, admitted him, gratefully received advice about accepting the care of the stewardess, and was much encouraged by his fatherly interest in her. He was the Right Reverend Bernard O'Rielly, D.D., of Hartford, Con-

necticut, on a visit to Rome. Returning from one of these visits he perished at sea, January, 1856.

Sister Caroline reached the Mother House on the Feast of the Assumption, three years from the day of the sisters' arrival at St. Mary's. Her apprehensions were realized; she was received with mistrust by the sisters, who supposed she had run away from America. Father Siegert was the first to accord her full and honest recognition. Mother Teresa did not relent. She assigned Sister Caroline to rooms in the guests' quarters and forbade communication with any of the sisters. This was a sore trial to a person of Sister Caroline's honest and loyal disposition. Finally, she asked for an interview with Archbishop Reisach who had been her friend and director for many years, and who now became her support and comforter in this painful ordeal. Her uncle, Father Friess, assured her that the cause for which she had been sent to plead tended to the glory of God and the good of souls, and must eventually prevail.

In the archbishop and Father Siegert she had two powerful advocates, who succeeded in convincing Mother Teresa that she must either withdraw her sisters from America or avail herself of the provisions made by Bishop Wittmann and Father Job in the constitutions for such emergencies: "If branch houses be established wherein you have no chapel, nor service of your own, there will be no other alternative than to cross your threshold, in order to attend divine service in your parish church. Love of religious modesty that should everywhere accompany you, will then serve as a substitute for the enclosure." These two holy founders had always insisted that the constitutions of the re-established congregation must be adapted to the changed conditions of the times, if the sisters were to accomplish all that the Church expected in the reclaiming of the masses through the education of children.

The negotiations were eminently successful. Not only was the enclosure for the sisters in America mitigated for all practical purposes, but the decision was made to appoint Sister Caroline to the full charge of the American branch of the congregation, with the title of Vicar to the Superior General. Full and extensive powers were transmitted to her, with authority to decide on important affairs of the congregation if the case demanded immediate action. Mother Caroline, as she was to be known in future, earnestly and honestly remonstrated, pleading youth

and inexperience. Her superiors recognized the greatness of her character and the solid virtue displayed in her entire course of conduct during the discussions, while her judgment and keen perception of existing conditions in this country revealed her fitness for the position. The learned biographer[1] of Mother Teresa commenting on this episode, writes the following beautiful tribute: "By appointing the youngest of the American sisters as her representative, Mother Teresa showed her knowledge of the human mind. Sister Caroline fully comprehended her views and sentiments, and was devoted to her with a childlike love and fidelity. Hers was a magnanimous soul, glowing with the love of God and the spirit of sacrifice for the salvation of children. Keen, intelligent, she penetrated the network of circumstances surrounding her and forced a way through. Invincibly courageous, for the greater glory of God she ventured upon the most strenuous enterprises and persevered until they were completed. The daughter was equal to her spiritual mother, and was destined by God to represent her ably in a distant part of the world."

From this time, Mother Teresa ceased to mourn the loss of the novice, Sister Emmanuel, who died on the way to St. Mary's in August, 1847. She had intended to appoint her Vicar in America. She saw in her death a repetition of that special dispensation of Divine Providence which was exemplified in the case of St. Francis Xavier. The saint was not at first selected for the mission to India, but was appointed only after illness prevented Father Bobadilla from sailing with the companion who had been chosen for him by St. Ignatius. Years afterwards one of the most learned bishops in the United States passed this verdict: "Mother Caroline was prepared by God for America, as the souls of America were destined by Him to ripen under her fostering care and vigilance."

Mother Teresa's decision was ratified by Archbishop Reisach, October 10, 1850. Several times His Grace called on Mother Caroline and favored her with prudent counsels and instructions. The time spent away from her destined field of labor seemed too long for a prelate accustomed to make quick decision followed by prompt action, and he urged immediate departure, saying, "Now make haste to get back to America, or you will stay here altogether." This mission had cost Mother Caroline

[1]The Reverend Frederick Friess, Spiritual Director of the School Sisters of Notre Dame in their chief Mother House in Europe.

nearly three months of precious time and much suffering; but she was happy in its successful accomplishment, certain that God's glory and the good of souls would be increased thereby. One thing only caused her sincere sorrow and anxiety—her appointment as Mother Teresa's Vicar. She realized the weight of the burden and the labor, and shrank from the responsibility. She often declared that had she been permitted to consign to the depths of the sea the document of appointment, she would have done so with pleasure.

She had arranged to meet her parents and other relatives at a certain railway station at which the train was scheduled to make a long stop, but bad weather caused delay, and she could only wave adieu to her dear ones as the carriage containing them came in sight. She never saw her parents or her uncle again. Her mother died in 1860, her uncle in 1869, her father in 1875.

She had as companions Miss Willinger of Baltimore, who two years before had accompanied Mother Teresa on her return to Europe, and Miss Casanova from Switzerland, niece of Bishop Henni. In October they reached Baltimore.

The sisters' joy was unbounded when they learned that the rule of enclosure had been mitigated. But they were not aware that Sister Caroline had returned as Mother Vicar, for no written announcement had been made by Mother Teresa. She had simply handed her the document and a letter to Mother Seraphine stating that Sister Caroline was to open the Mother House in Milwaukee. Accordingly, Sister Caroline closed her business in Baltimore and the neighboring missions, and on November 21, the Feast of the Presentation of the Blessed Virgin, started for Milwaukee. She was accompanied to Pittsburgh by Miss Casanova who traveled to Milwaukee with her also. There she assembled her first community for the Mother House in Milwaukee, consisting of Sisters Emmanuel, Aloysia, Zita, and a candidate, Miss Teresa Scholl, very dear to Mother Caroline. This candidate became Sister Clara, and died of yellow fever years later in New Orleans.

They left Pittsburgh December third and reached Detroit on the seventh. On the eighth, they received the sacraments in St. Mary's Church, where they remained to assist at two masses. From Detroit they proceeded to Milwaukee by stage. They were subjected to ridicule by

coarse men among the passengers who sneered at their black costumes inquiring tauntingly whether they had all lost their husbands. Sister Emmanuel promptly replied that one Man had died for them all and for Him they mourned, adding that they all belonged to the same family. They were molested no further.

At night, between Chicago and Milwaukee, the stage broke down and the passengers were thrown into the snow. Beholding a light in the distance, all made their way towards it and found a poor hut where they remained with scant protection from the bitter cold until a large sleigh was procured.

After a journey of two days and three nights, the sisters reached Milwaukee on the morning of December 15, 1850. Arriving at the bishop's residence, they were told he was celebrating mass at the hospital of the Sisters of Charity. They found His Lordship at breakfast. Plates were set for them, but as it was Saturday and a fast day, they accepted only a cup of black tea and a biscuit. They were greatly pleased at the bishop's cordial welcome and his happiness at their safe arrival. Miss Casanova, Bishop Henni's niece, was one of this party.

NOTRE DAME CONVENT, MILWAUKEE, IN 1850

CHAPTER III

"You will know then how to build well enough; you will build with stone well but with flesh better; temples not made of hands but riveted of hearts; and that kind of marble, crimson-veined, is indeed eternal." RUSKIN.

Mother Caroline and her sisters had at length reached their long-desired goal, a city to be the dearest to them in all our vast country and the center from which would radiate all their activities. The name itself was significant. An Indian brave, on beholding it for the first time, cried out "Man-a-waukee!"—"rich and beautiful land." The members of other tribes who spoke a different dialect named it "Mahn-a-waukee Seepe"—"gathering place by the river." To Mother Caroline both meanings were equally significant. "Rich and beautiful," indeed, was to be this new land, the "gathering place by the river" of thousands of young maidens whom the Lord would call to His service "down the arches of the years."

The Sisters of Charity offered hospitality, which was gratefully accepted for Sister Emmanuel and Sister Aloysia; Mother Caroline, Sister Zita, and the candidate, Teresa, were taken to the house the bishop had purchased with the money sent him for that purpose by King Louis. It was a brick structure, thirty-six by thirty-two feet, situated on a hill northeast of the city, at the corner of Milwaukee and Knapp Streets. In the midst of mighty trees that for centuries sheltered the Indian, stood the future little convent.

With characteristic energy, Mother Caroline set to work to arrange living quarters for her community, and a chapel for their Eucharistic King. By Christmas Eve all was in readiness. On that day the sisters donned the full religious dress which they had not worn since they left Baltimore. Thus attired they assisted at the blessing of their neat though tiny chapel, at which Bishop Henni himself officiated. Christmas morning he celebrated his second mass for them, and reserved the Blessed Sacrament in the tiny tabernacle tastefully decorated. They often related the events of that first Christmas Day, declaring that no happier souls than they could have been found in the whole city. After mass, in

compliance with the wish of the bishop, Mother Caroline announced to the community her appointment as the American Vicar to the Superior General, and briefly unfolded to them the greatness of the work which they were called upon to share with her. They then repaired to the chapel and in thanksgiving sang the Te Deum. The bishop, too, was happy because his hopes had been realized. In the new community of teaching religious, he had planted in his diocese a sapling destined to take root and grow into a mighty tree which would ramify throughout the country, to Canada, and to our island possessions.

To the historian it is well known that the work of all the pioneers of our country was done under trying conditions caused by poverty, the ruggedness of the climate, prevalence of epidemics, the tediousness of travel and the poor accommodations offered in the means of transportation both by land and water. Moreover, the tools and implements then in use were not the labor-saving inventions of the last few decades but such as added to the heat and burden of the day and made severe demands on human strength and energy. But what shall be said of Mother Caroline's equipment in this respect? Hers was the task of providing even the material for her instruments, and shaping it for the work she was to do. What was this material? None other than what our heavenly Father sent her through His bishops, priests and religious; namely, worthy, zealous young girls whom she was to educate as teachers after training them in the religious life. The first of these was sent to her by Bishop Henni. She was Miss Catherine Flasch, the eldest daughter of a staunch Catholic family which gave to the young struggling Church in this country, one bishop, several priests and seven sisters. She entered December 31, 1850, and later became Sister Mary Laurentia. She was followed by her sisters known in religion as Sister Petra and Sister Kilian—all of whom did heroic work in the latter half of the nineteenth century. Their brother, Kilian, became the second bishop of La Crosse. Two nephews who became priests, and three nieces, members of the Congregation of the School Sisters of Notre Dame, are still working for souls, while praising the Lord for His bountiful blessings on their family.

Just as every earnest business man when the old year draws to a close and a new one dawns, surveys the past year and takes account of the capital on hand, which he hopes will bring him rich returns, and weighs

the difficulties likely to be encountered, so did Mother Caroline and her pioneer band of sisters, during Christmas week of 1850, consider well the work they were to begin in the new year, the equipment they should need, and the results they hoped to secure.

According to their constitutions, their work was thus outlined: "The sisters open parochial, day, and boarding schools, orphanages, and day nurseries in villages, towns, and cities, wherever Divine Providence calls them.

"They give their attention to places most in need of Catholic schools; and wherever the sisters establish themselves, the poorest girls will be the special objects of their interest.

"Girls entrusted by parents or guardians to the sisters' care are educated from their tenderest infancy to the years of maidenhood; or if the religious have the means, they receive and provide for poor, destitute girls; to all they give religious, moral and social training in the spirit of the Roman Catholic Church and in accordance with her principles, instructing them above all in their holy religion, and in handiwork consistent with local circumstances, their social position, and future calling."

The reader will no doubt wish to learn something of the sisters' new field of labor, noting its advantages and disadvantages, the conditions which promised success or threatened failure, and finally the workers who had preceded them in the Lord's vineyard, and with whom they would be associated.

When Mother Teresa promised Bishop Henni that the School Sisters would make Milwaukee the seat of their chief Mother House in the United States, and the headquarters of the Vicar, some demurred at the arrangement, thinking it unwise to leave the large cities in the East in which their first schools had been opened, to locate in the "Wild West," or in "The Wilderness," as the country west of the Alleghenies was then called.

Whether or not their objections had any foundation in fact, remains to be seen. It is true that Baltimore, Philadelphia, Pittsburgh, and Buffalo, where the sisters had been established, were among the largest and most important fields for religious activities, but Wisconsin, which they thought "a perfect wilderness" inhabited by Indians and rough immigrants from different countries of Europe, was in greater need of reli-

gious teachers. As a matter of fact, Milwaukee and other Wisconsin towns were inhabited by refined, cultured people who were clamoring for just such religious teachers for their children as the School Sisters of Notre Dame.

A brief account of the early History[1] of the Catholic Church in Wisconsin will interest the reader and show how much was contributed to the libraries of the day by learned writers of the nineteenth century. What is now the State of Wisconsin was a part of the French possessions during the sixteenth century, and so remained until 1673, when it came into the possession of the English. Since 1776 it has formed part of the United States. It was the favorite camping ground of five tribes of Indians, the Winnebago, the Menomonee, Sauk, Fox, and Chippewa tribes. A handful of soldiers representing the French, English, and American governments, were stationed at the different forts, while a few Canadian fur-traders were scattered through this region. For the salvation of these souls the missionaries labored, gave health, strength, and even life itself. Subsequent to the year 1820, however, there was a change caused by the tide of immigration flowing into Wisconsin from two directions: across Lake Michigan to Green Bay and up the Mississippi to Prairie du Chien. Among those early settlers, many of whom were well educated and refined, were a number of zealous Catholics who had been induced to seek a home there because of the interesting accounts which were given by the early explorers of that vast region.

A few minutes devoted to the study of this period will show that Wisconsin was by no means behind Massachusetts in culture at the time the latter was settled by the Pilgrim Fathers.

The first authentic document concerning the territory of Wisconsin was written by Father Marquette, S.J., in the relation of 1673. This is kept at the Sulpitian Convent in Montreal. Joliet also wrote an account of their expedition down the Mississippi, and this is preserved in the Sulpitian Convent in Paris.

The oldest historical relic extant is a silver monstrance made in France and donated by Governor Nicholas Perrot to the St. Francis Xavier's Mission, now De Pere, a few miles from Green Bay, Wisconsin. Its antiquity is shown by the inscription on its base which bears the date of

[1]The Catholic Historical Publishing Company of Milwaukee.

1686. A complete description of this monstrance was written by M. J. Butler for the Wisconsin State Journal of July 22, 1878. It reads as follows: "1681 is the date of the oldest tombstone in Plymouth, on the hill above the rock where the Pilgrim Fathers landed. Wisconsin has a relic as old, lacking five years, attesting the presence of European settlers within her borders. It is a memorial as indubitably genuine as the Massachusetts gravestone, and more wonderful for many reasons.

"This curiosity, by a strange good fortune, stands before me as I write. It is a silver ornament fifteen inches high and elaborately wrought. A standard nine inches high supports a radiant circlet enclosed with glass on both sides and surmounted by a cross. This glass case, accessible by a wicket, was intended to contain the Sacred Host when exhibited for adoration. The sacred utensil is called a soleil, as resembling in shape the solar orb; and also a monstrance and ostensorium, because used to demonstrate or ostentate the Holy Host.

"The antiquity of the relic before me is beyond doubt or cavil. Around the rim of its oval base, I read the following inscription in French, in letters, every one of which, though rude, is perfectly legible: 'Ce soleil a este donne par M. Nicolas Perrot a la Mission de St. Francois Xavier at Green Bay, in the year 1686.'

"The ostensorium was sent to me by the Bishop of Green Bay.

"Who was Perrot? He was a Frenchman who traversed the Northwest in 1663, and for a quarter of a century thereafter. He was the earliest and ablest of those French agents, sent west of Lake Michigan to gather up fragments of nations scattered by the Iroquois and confederate them under French leadership against these inveterate foes of France. His adventures, largely in Wisconsin, he wrote out for the information of Canadian governors. These memoirs, laid up in Parisian archives, were never printed until 1864. The date of the presentation inscribed on the ostensorium tallies with the period when he was governor of Green Bay and all the Northwest. Such a present was in keeping with his devotional proclivities, his fondness for the missionaries, and his desire to make his favor for the apostles manifest to Indian converts.

"Within twelve months after the benefaction of Governor Perrot, the De Pere church was burned by pagan Indians. It is natural to sup-

pose that at the first alarm the ostensory was buried in the earth by its guardians, who sought to save it from sacrilegious hands, and who succeeded so well that they were never able to recover it themselves. The earth of De Pere was a sort of Pompeii, sealing up in secrecy and safety a witness which stood much nearer to the cradle of our history than Pompeii to that of Italy. It was ploughed up in 1802. Such is the Catholic tradition which we have no reason to distrust."

Mr. Butler concludes his history of the monstrance thus: "A facsimile of the marvelous monstrance, life size, has been taken by our photographic artist, and will soon be exhibited in the halls of the Historical Society. The original I restore to Bishop F. X. Krautbauer, of Green Bay, who keeps it in his vault.

"On Christmas night, 1834,—this should read on Holy Saturday night, 1838—it was stolen from the church by a number of drunken soldiers from Fort Howard, but recovered the next day.

"There has fallen in my way a rare bit of proof that the soleil is at least seven years older than 1686, the date of its consecration to the mission. It is this: In 1679, Louis XIV issued a decree that every soleil should have a mark or counter mark stamped on its oval base. The monstrance now before us bears no such stamp."

For the business of saving souls, Mother Caroline's capital was negligible. True, the Louis Mission Society and the Leopoldine Association had promised to aid her, but she could reckon on no specified sum. The dowry of prospective candidates for the congregation could not be depended upon, for the majority of the early settlers of the country were not wealthy. According to the spirit of the constitutions, virtue, talent, good health, and respectability were the qualifications required in an applicant, rather than an endowment of this world's goods.

Mother Caroline possessed, however, what was of incomparably greater value: a richly endowed mind, a resolute will, extraordinary executive ability, far-reaching vision, sound judgment, and a true missionary spirit.

Passing three years in the eastern states, where European and American culture had already attained a good footing, it was her ambition to transplant the same culture, in greater degree if possible, to her future home in the west. Interest in the work of the early missionaries of America had awakened in Mother Caroline and in her companion

novices, even on the day of their investiture by a visit to the Mother House in Europe of an American bishop. He had told them of the labors of the Jesuit Fathers in the country then known as Louisiana, which extended from the Gulf of Mexico to the Great Lakes and west to the Rocky Mountains. The accounts of Marquette, Allouez, Menard and Dablon inspired the sisters with high courage in bearing their own hardships and privations.

Mother Caroline's love of God and of her adopted country sought expression in working for the spread of Catholicity in a land destined to become the spiritual treasury of the world. Realizing that no nation can rise high in the scale of civilization without enlightenment of its masses her work, therefore, was to open schools, all-embracing academies for resident and day pupils; parochial grade schools, and orphanages—a great necessity of the nineteenth century, because of the frequent epidemics that robbed many children of their parents and homes. And for this work, a fertile field lay before them in the Diocese of Milwaukee. The Church in Wisconsin was experiencing a marvelous growth, as were other dioceses. Religious enthusiasm had swept over the land, leaving in its wake churches, schools and charitable institutions of every kind. An earnest cry for workers arose. None could have responded more heartily than did Mother Caroline and her sisters.

On the second of January, 1851, St. Mary's Parochial School in Milwaukee enrolled one hundred and thirty pupils. Mother Caroline taught, ably assisted by Sister Aloysia and a candidate. Thus she was the first School Sister of Notre Dame to teach in the vast territory west of the Alleghenies, even as she had been the first of her congregation to take a class in the new world—when she began at St. Mary's, Pennsylvania in 1847.[1]

On the same day Sister Emmanuel opened the music department in their little convent on the hill. In a short time her pupils were sufficient in number to fill all the teaching hours of the day. Daughters of the best families in the city flocked to "the little sister who," they declared, "could sing and play like an angel and teach like a professor." The roster shows that at this early date persons of wealth and prominence

[1]The Sisters of the Society of the Precious Blood conducted schools in Ohio as early as 1845.

were among the patrons of this school: Mayor and Mrs. Solomon Juneau, Dr. Johnson and his family, the Furlongs, the Baasens, the Blacks, the Husseys, the Greulichs, the Hoffmans, and others of high social standing. Some of their daughters and relatives entered as candidates within the year, and in due time became pillars of the congregation.

The income from tuition fees and incidentals was appreciable, yet far from sufficient to cover the necessary outlay. Musical instruments were needed and purchased without delay for Sister Emmanuel's department.

All led busy lives; Mother Caroline was absent many hours of the day, teaching at St. Mary's, where school began at 8:30 and closed at four o'clock. Part of the evenings was devoted to correspondence with her sisters in the East, with priests who wanted sisters for their schools, and with young ladies who desired to enter the congregation. But there were other duties to be performed before she could take up her pen.

After school duties were over, spiritual exercises claimed first place on the program. For the sisters who were fatigued after their strenuous labors in the classroom, it was wearing, to say the least, to recite the Divine Office every day. Besides, they were bound to the practice introduced by Mother Teresa in Europe, of rising at midnight to recite Matins and Lauds, after which they snatched what sleep they could get until four o'clock, when the rising bell called them again to the chapel for morning prayer, meditation, and the recitation of the Little Hours. Then followed an early mass every day, and holy communion on three or four days a week, after which they partook of a simple breakfast—a piece of dry bread and coffee. As pure coffee was too expensive, Mother Caroline was obliged to substitute roasted rye, less stimulating for the moment, but perhaps more healthful and beneficial to the nerves.

No wonder she was deeply concerned about the health of her sisters, especially in the winter season, when the cold was often intense and the fuel so scarce that only two or three rooms could be heated! Those accustomed to present day comforts, considered indispensable for life, can hardly understand how these sisters survived. Yet many who had been delicately reared attained at least the average age and not a few reached the biblical three score and ten.

For about three months, until March, 1851 to be exact, Bishop Henni officiated as chaplain. What a blessing this was for Mother Caroline! Much fatherly advice and kindly instruction fell from the lips of this saintly prelate before he returned to his daily duties. As the days passed, Mother Caroline realized more and more keenly the difficulties and responsibilities of her position, "And I am so young to bear all this," she would sometimes say, almost in alarm. The bishop was convinced that her twenty-six years of life had brought to her much that other sisters had not acquired at the age of forty. He sought to sustain her courage. This was easily done because of her deep piety and wonderful confidence and trust in God.

On the thirteenth of March, Bishop Henni appointed as chaplain, and spiritual director of the sisters, the Reverend Anthony Urbanek, despite His Lordship's urgent need of priests for his own people. This worthy priest was a great boon to the sisters who were being trained as educators and who were destined to usher in the period of a mighty transformation in the hearts and minds of the youth of our country.

Father Urbanek was a born teacher. Skilled in the classics, rarely surpassed as a linguist, although an unusual number of Bishop Henni's priests spoke several languages, he possessed rare gifts as a musician and composer.

He began his duties at once. The Lenten devotions, religious instructions to the candidates, and his weekly conferences to the sisters and novices, consumed his time until Easter, after which he extended his class work with the candidates. He insisted on their practicing three virtues especially, reverence for all holy things, punctual obedience, and economy of time. He loved to see in every one, joy of spirit; gloom or melancholy he could not endure. He often spent recreation time with them, enlivening the hour with anecdotes about the great musicians, or in recounting the interesting events of the week. His conversations were interesting and educational, and the sisters rejoiced with their Mother because the Lord had sent them one of His chosen anointed.

Notwithstanding the fact that his daily program was well filled, he found time to compose church music, then in great demand by his brother priests. Some of his compositions, however, he reserved for the sole use of the sisters, that they might be rendered in the convent chapel

under his own supervision. These continue to hold an honorable place in the organist's repertory to-day.

In April of the same year Mother Caroline went east to visit some of the schools, and to prepare a few postulants for the reception of the habit. She remained with the sisters in Pittsburgh for a week. "Oh, how much she contributed to our happiness and to the progress of our classes in that one short week," was the verdict of the sisters. Two members of this community were very ill. Rev. Mother rented a house in the country, and provided a candidate as nurse. Sister Alexia recovered, but Sister Candida was stricken with paralysis and died July 7, 1851. Her loss was keenly felt by all who knew her.

Returning to Milwaukee, Mother Caroline taught the children to honor our blessed Lady by regular devotions during the month of May. These were the first May devotions held by her sisters west of the Alleghenies.

April 21, 1851, Archbishop Eccleston died in Baltimore. The whole commnuity united with the sisters there in offering suffrages for his soul. In him the Sisters of Notre Dame lost a good friend.

As pupils and candidates had reached a number which exceeded the accommodations available in the little convent, Mother Caroline saw that she must remedy conditions. She therefore called three additional teachers from Baltimore: Sister M. Peter Fourier, Sister M. Michael, and Sister M. Alphonsa, one of whom was placed on the staff at St. Mary's, thus relieving Mother Caroline of her duties in the classroom.

At once she drew plans for an annex to the Knapp Street building, sixty by thirty-two feet, and two and one-half stories high. The corner-stone was laid June 21, the Feast of St. Aloysius. The building was finished October first. The next day, Feast of the Guardian Angels, Bishop Henni blessed the new building and dedicated it to the work of education. The following day, October 3, 1851, St. Mary's Institute, a school for resident and day pupils, was opened to the young ladies of Milwaukee and the surrounding territory. Could Mother Caroline have looked down the vista of years and contemplated the results to follow the events of that happy morning, how encouraged, how strengthened she might have been for the incessant labors awaiting her. Could she have seen that the capacity of the new building would satisfy the require-

ments of pupils and candidates for only one year, when again she would be obliged to build; could she have dreamed that, before another decade had passed, thousands of young women from many parts of our country would regard St. Mary's Institute as the most cherished place on earth outside of their own homes; could she have foreseen the solid Christian training they would receive within its hallowed walls, and above all, the benefit to Church and state that would accrue from their virtuous Christian lives as future wives and mothers or as religious devoted forever to the service of the great Master; then indeed would her cup of joy have been full to overflowing. Something of all this was no doubt presaged in the evening when she knelt at the feet of her Eucharistic Lord to offer Him her day's labor for His greater honor and glory, and to ask a continuance of His blessing.

When the sisters assembled for recreation, Sister Emmanuel greeted her exultantly: "O Mother, this has been a glorious day! What will our school be like before the end of the year, since the opening has been so wonderful?" "With the help of God, it will be just what we put into it ourselves. I do not fear that any of the sisters will fail, for they all see it is God's work, not ours." The hour passed pleasantly, each one contributing to the gayety and enthusiasm of the occasion. As they were about to disperse, announcement was made that the chaplain invited the sisters to join the candidates in a hymn of thanksgiving.

During the spiritual instruction period, later in the evening, Mother Caroline spoke with deep feeling on the sisters' opportunity to save souls, thanked them for the sacrifices so nobly borne, and for their spirit of loyalty in the past. She recommended earnest, persevering prayer for the pupils, and decided on a fixed time every night when one of the sisters would announce an Our Father, a Hail Mary, and a prayer to St. Francis Xavier for their non-Catholic pupils. For thirty-five years this prayer was faithfully continued, until, from lack of room, the sisters were obliged to close St. Mary's Institute in 1886.

With the opening of St. Mary's Parochial School, and the Institute for higher studies, Mother Caroline felt that she had passed the first milestone on her path of progress in the West. She now devoted herself to the spiritual and intellectual training of her rapidly growing community.

On Easter Monday, April 21, 1851, eight postulants received the habit in Baltimore. Sister Seraphine served as novice mistress there during the first few years.

The year 1852 was one of blessed activity on the part of Mother Caroline. Her first great project was to plan the main building of Notre Dame Convent, three hundred sixty feet in length, fronting west on Milwaukee Street. It was to be built in sections, as funds permitted, and as more space for classrooms and living quarters were required. It took ten years to complete this part of the building to Ogden Avenue. The dedication of it to educational purposes was made by Bishop Henni in 1862. Some delay was caused at first in purchasing the property on which it was to be built, in securing a clear title, and in finding a trustworthy architect. One of the many advantages of this building is the arrangement of the basement which lies under the building proper; it extends into the side of the hill, light and ventilation being secured by air shafts which run into the convent garden. Engine rooms for heating purposes are provided, storerooms for vegetables, refrigerating rooms and places for preparing food for the cooking departments. Everything is run on a scientific and sanitary basis. Mother Caroline "builded better than she knew" although the credit for this wise forethought is shared by the second chaplain, the Reverend F. X. Krautbauer.

Announcement in the city papers that work was about to begin, won the attention of city officials, bankers, and business men. They admired the young superior who dared to undertake an enterprise of such gigantic proportions. The first building of brick and stone erected in Milwaukee was St. Mary's Church, finished in 1846 under the supervision of the bishop's secretary, the Reverend Michael Heiss. All Mother Caroline's buildings were of this material. Milwaukee was growing in all directions, and Mother Caroline's work and executive ability were recognized as a welcome factor in its progress. Bankers and other men of means aided and abetted her to accomplish the herculean task. Bishop Henni and his priests, although poor, contributed what was inestimable, prayers and advice. There were times when, overwhelmed by the magnitude of her burden, Mother Caroline would go to the chapel where alone she found strength and consolation from the Divine Friend of children, in whose honor her every effort was made. Letters containing

donations from the Louis Mission Society and Leopoldine Association of Vienna were received and the funds deposited in the local banks. The fact that bills for material and labor were paid by check, helped to secure the confidence of all concerned, and work was pushed with vigor and success. The kindness of Mother Caroline and her sisters to the workmen was publicly commented upon, and won the personal interest and gratitude of the workers. Prayers were daily offered for their protection, a room was arranged for them in which they were free to spend the noon hour and to eat their midday meal. This was rendered more welcome and no doubt more invigorating, by the hot coffee or soup which was regularly sent them from the sisters' kitchen.

Father Urbanek found time to supervise much of the work, leaving Mother Caroline free for her all-important duty of instructing the young candidates and novices, whose spiritual training was her greatest concern.

The first Plenary Council of Baltimore convened May 9, 1852. Archbishop Kenrick of St. Louis presided by appointment of the Holy Father. Bishop Henni attended. After its close he accompanied Bishop Odin of Galveston, Texas, to the convent of the sisters on Aisquith Street, Baltimore. The purpose of the visit was to afford Bishop Odin of the diocese of Galveston an opportunity to present an application for the School Sisters to take charge of the schools in his diocese.

At it comprised the whole state of Texas, can any one imagine a more welcome or a more enticing offer ever made to a community of religious teachers? Could they at the time have arranged to open even fifty schools during the next decade, how different might have been the condition of the Catholic Church in the Lone Star State! The sisters were then unable to make a single foundation in the vast territory offered them. Bishop Odin, Bishop Rosati of St. Louis and Bishop Timon of Buffalo were three kindred souls, inspired with one desire, the propagation of the Catholic Faith in every region of a country which guarantees freedom of conscience to all creeds and races under the sun. And the lives of these great men were spent in an effort to find workers to aid in the accomplishment of their purpose in the United States.

After Bishop Henni's return to Milwaukee he set out on a confirmation tour throughout Wisconsin. July ninth, he confirmed one hundred and one persons in St. Mary's Church, Milwaukee, the pupils of St.

Mary's Institute among them. July thirteenth, the bishop ordained two seminarians to the priesthood.

In June of this year, 1852, Mother Caroline visited Mt. Calvary, which was then known as Mt. Carmel, eighty miles north of Milwaukee, where she had been requested to open a school. Unattended, she traveled by stage and by buggy part of the way. She spent one night in the cabin of a young farmer and his wife. They gave her their best, and made her as comfortable as possible for the night. The next morning, the kind-hearted farmer offered to escort Mother Caroline on foot to her destination which was several miles distant. The ground was marshy; heavy rains had fallen for several days previous. He therefore cut two thick branches of a tree to serve them as staves. At times both sank more than ankle deep in the mud. The guide offered his high-topped boots to Mother Caroline, saying that he was accustomed to walk barefoot, while for her it would be imprudent to continue with wet feet. She accepted them gratefully, and recommended herself anew to St. Joseph who she said was spared at least this discomfort on his journey to Egypt.

Arrived at a clearing on the top of Mt. Carmel, she found the pastor, Reverend C. Rehrl, sitting on a stump blacking his boots in preparation for a Corpus Christi procession through the adjoining fields. She bade good-bye to her escort, offering him remuneration according to her means. He refused to accept money, but begged for prayers that the Lord would bless him and his family. The promise to keep their names on her list of benefactors was faithfully fulfilled.

At Mt. Carmel, the members of the congregation had come miles to celebrate the feast. The pastor carried the Blessed Sacrament in a ciborium. One of the men held an umbrella over the priest and his Precious Burden. Hymns were sung, prayers offered with evident fervor; and who shall say what graces and blessings were bestowed on those devout souls on that festal day in June, 1852, by the Eucharistic Lord? He knows the hearts of His children, and rewards their sacrifices for His love, whether they be offered in the palaces of kings, or in the rude huts of pioneers who labor to plant the Faith in unsettled regions.

In the afternoon the pastor showed Mother Caroline a tract of land comprising forty acres which had been set aside by one of his parishioners

for the purpose of building a school for the children of the surrounding district. On it two log cabins had been built, twenty-four feet apart. The donor, Miss Cecelia Guedinger, had, in the meantime, become a candidate in the convent in Milwaukee, and desired to transfer the property to Mother Caroline. Arrangements were made with the pastor to send sisters there the following month and to begin school as soon as possible. Accordingly, the first branch house in the West was opened, July 25, 1852—a mere seed at the time, with two teachers, the superior, Sister M. Peter Fourier, and a candidate. Only thirty pupils were enrolled during the first year. As the history proceeds it will be seen to what proportions this plant grew in the garden of the Lord.

Mother Caroline left Milwaukee in July for her first visitation in Baltimore. On the 15th of August six novices received the habit there. She presided also at three public examinations which caused great gratification to pastors and parents alike.

September found Mother Caroline again in Milwaukee, preparing twelve of the candidates for the reception of the habit. This was the first investiture made in the new Mother House in the West. The day fixed for the ceremony was September 12; Bishop Henni officiated. Joyfully he beheld twelve happy novices about to be admitted to the novitiate after receiving from his hand the habit and veil of the Congregation of the School Sisters of Notre Dame. His secretary, Father Heiss, preached a sermon full of unction, calculated to make the sisters and the novices appreciate more and more the sacredness of their calling and their privilege of sharing in the apostolic labors of those who were carrying the light of the gospel to men of every race and creed, and who were laying deep the foundation of the Church not only in the great Northwest, but in every state and territory of the Union.

Sister Columba was appointed first novice mistress in the Milwaukee Mother House.

At the request of the Redemptorist Fathers, the congregation took charge of St. Mary's School and an orphanage for girls at Detroit, Michigan, Sept. 24, 1852. The number of the orphans was small, and remained so for years. The number of parochial school pupils increased so rapidly that the Reverend Fathers were obliged to find homes for the

orphans among the families of their parishioners, and the orphanage was used for classrooms for the parish pupils.

Preparing for the opening of schools in September, it was Mother Caroline's desire to find efficient professors of English for the higher classes in St. Mary's Institute, as well as for her young sisters and candidates. God heard her prayers and abundantly blessed the labors of those zealous workers whom He was pleased to send her. Bishop Henni had recently received two scholarly priests, one from New York, and the other direct from the Propaganda College in Rome. Through the fatherly interest of the bishop, and his love for education, these two priests were able to devote some time each day to the teaching of English in the Notre Dame Convent.

A brief sketch of these worthy priests, taken from Fifty Years at St. John's Cathedral, will no doubt be of interest to the reader. "The Reverend J. M. Ives, D.D., came to Milwaukee early in 1851 from New York, and was at first stationed at St. Peter's Cathedral, Milwaukee. He was later appointed pastor of St. Peter's Chapel with Father Bradley as assistant. A learned, polished and cultured preacher, and also a convert, he brought to the Church the zeal of one who, finding the truth, brings to its service his very best. He soon became a favorite with the leading Americans of the city, and by his sermons and lectures effected untold good among them.

"Dr. J. D. Norris was born in Washington, D. C., and received his early education in Georgetown. In accordance with Bishop Henni's wish, he spent four years at the College of Propaganda in Rome where he was ordained. On his arrival in Milwaukee he was immediately appointed the first pastor of the new St. John's Cathedral. For a year or more Doctor Norris with Doctor Ives had charge also of the little Theological Seminary on Jefferson Street. Owing to ill health, neither was able to continue work in the seminary. In Milwaukee, Doctor Norris was dearly loved by his parishioners. Gentle, trusting and guileless and with rich mental endowments, he had the happy faculty of arousing in his pupils a fine enthusiasm for study.

"Always in delicate health, an affection of the heart finally caused his death. Yet he never sought rest from labor. Indefatigable in the discharge of his priestly duties, kind and gentle towards all, brilliant in

intellect and rich in a loving heart, it is no wonder that his departure some years later was regretted by all to whom he had ministered." Dr. Norris was an ideal teacher, appreciated alike by all his pupils, the young ladies of St. Mary's Institute as well as the candidates of the congregation.

September 1, 1852, is memorable as the opening day of the second branch house in the West, Holy Trinity School, Milwaukee. Eighty boys and girls were enrolled. At first there was no dwelling for the sisters; they were obliged to walk two miles daily from the Mother House to their school. Mother Caroline later provided a bus, painted black, and named by the wags of the time the sisters' "Black Maria."

The cornerstone of St. Anthony's Orphanage, in Baltimore, was laid by Archbishop Kenrick, October 24, Feast of St. Raphael. There were at the time twenty-five orphans awaiting admission.

When Mother Caroline reviewed the year 1852, and counted the blessings which our heavenly Father had lavished on her and her young congregation, words can not describe her deep gratitude. Their spiritual wants had been fully attended to by learned chaplains, the constitutions were being faithfully observed, the candidature and novitiate both in Milwaukee and in Baltimore were receiving frequent additions to their numbers. These were especially welcome, for many of them had been well educated, at least in secular branches of study, before their admission into the congregation. Reports from many cities indicated that bishops and priests were learning to know the sisters and their work, especially for the children of the masses, and the requests to obtain teachers for their parish schools were numerous. These, of course, could not be granted at once because of the small number of teachers available, but, invariably, Mother Caroline was promised that the clergy would strive to direct to our congregation young ladies who might desire advice about entering on a religious life. Material blessings had also multiplied. Financial conditions had so improved that in nearly all the schools, each teacher received at least a small salary.

The first section of the building on Milwaukee Street was steadily nearing completion, and benefactors occasionally offered their mite towards the sustenance of the sisters, or for the furtherance of their projects. When on the last day of the old year, announcement was made

that there would be exposition of the Blessed Sacrament from six o'clock until midnight, and that the different parties would take their turn in watching before the Eucharistic Lord, there was not one who was not anxious "to see the old year out and the new year in" amid praise and thanksgiving, because to them it had been given to know the riches of the mercy and goodness of God.

On the eighteenth of March, 1853, the sisters were summoned to pray at the deathbed of Sister Alexia, the first sister in the West to be called to her reward. Sister Alexia, known in the world as Miss Teresa Pettmesser, and her sister Walburge were the only survivors of a large family. Their home was in a village on the beautiful Danube, where the children were reared with all possible care and tenderness by their bereaved parents, whose one prayer was that the Lord spare to them these two remaining little ones.

Both grew to maidenhood. Walburge, the younger, desiring to become a religious, obtained permission to enter the Mother House of the School Sisters in Europe. A few months later, her health failed, and she was advised to return home until her strength should be restored.

Walburge spoke enthusiastically about all she had seen and heard in the convent, especially the personal sanctification of its members and their work in turn for the souls of others. Teresa was deeply impressed and determined to substitute for her sister. Her parents consented, and Teresa was soon occupying her sister's place.

How happy they would have been if they could have entered on their religious life together. Teresa was in her nineteenth year when admitted into the Mother House in 1846. Letters to her parents and her sister were full of joy.

One can imagine the astonishment of her family when, in the autumn of 1848, Teresa in her candidate's attire visited them to obtain their blessing and permission to join the third band of sisters and candidates who were preparing to leave for Baltimore to aid the pioneer missionaries of the congregation in laboring for this country's children. Since America was not then regarded as an El Dorado, her parents were alarmed at the prospect of Teresa's departure for a strange land, the terrors of a sea voyage and the rigors of the climate.

Failing to obtain her parent's consent, Teresa returned to the Mother House, accompanied by her father. She did not know then that she had said farewell forever to her mother and sister. Her father was so impressed by the considerations Mother Teresa adduced in favor of his daughter's undertaking, that he at once agreed to place no further obstacle in her path. The day of departure being close at hand, he decided to remain with his daughter until the party embarked.

God's honor and glory and love for souls motivated this pious young girl to forsake her home and country to become a missionary in far-away America.

The reader will recall having read in Father Bernard's letter an account of the sufferings endured on that memorable voyage. In them lay the inception of the disease to which Teresa later succumbed. She was invested with the habit on the eighteenth of August, 1849, and received the name of Mary Alexia. She was missioned to Buffalo, where her health failed, and in October, 1853, she was transferred to Milwaukee. She had never recovered from the cold contracted during the storm at sea when the cabins were flooded and many were forced to stand in water for hours. Sister Alexia grew rapidly worse and was confined to bed. February 2, 1853, she made her vows, and received the last rites of the church. Her joy, her longing for heaven increased from hour to hour. Shortly before her death, she expressed her joy in a sweet smile, and raised her hands towards heaven. She appeared unable to wait for the moment when her soul would be released by her celestial Bridegroom. Without a visible sign of pain or struggle, she passed peacefully away on Friday in the Passion Week of 1853, Feast of the Seven Dolors of the Blessed Virgin Mary.

Her obsequies were held at four o'clock on Palm Sunday. The funeral sermon was preached by the Reverend Dr. Salzmann, who spoke at length on the life of a religious, spent for God's glory, the good of souls, and on the opulence of her reward in heaven. Two young ladies present were so deeply impressed by the words of the eloquent speaker that they at once resolved to join the congregation. They applied for admission, but were told that they could not be admitted without trustworthy references. Soon after, however, they were permitted to enter the candidature.

The request of these two young ladies seemed to border on the marvelous. It appears that our Blessed Lord heard Sister Alexia's prayer to send the congregation two good members who would substitute for her and her sister Walburge in the work they desired to do for Him.

Shortly after Easter, Bishop Henni returned from his successful collection tour through Cuba and Mexico. More precious than the gold he had collected, was another treasure brought home by him, May 8, 1853. He had secured a co-worker for his diocese, one who was indefatigable in the Master's service, the Reverend F. X. Weninger, S.J.

We learn that this great man was a priest and a doctor of theology when he joined the Society of Jesus in 1832. In 1841 he was sent to Innsbruck, where he taught theology, history and Hebrew. In 1848 he came to the United States, where for forty years he preached in nearly every state of the Union to vast multitudes, in English, French or German, as best suited the nationality of his hearers. In 1854 alone, he preached approximately a thousand mission sermons. There is a tradition among the Catholics of Wisconsin that he did the work of three in aiding the bishop to spread the knowledge of the true Faith and to lay deep the foundation of that staunch Catholicity which converted the dwellings of the early settlers into homes of virtue and holiness and produced men and women such as any country would be proud to possess.

Immediately after Easter, Mother Caroline went to Mt. Calvary to visit her sisters who were in need of her advice and assistance. The visit was productive of much good. The little chapel was only eight by ten feet, but it contained the Blessed Sacrament, their source of joy and strength. The two log cabins, as has been noted, were twenty-four feet apart. Mother Caroline made plans for a frame two-story building to connect them, thus making it unnecessary to go out of doors when duty called the sisters from one to the other. The board partitions were taken out of one cabin and the whole was made into a chapel, so arranged as to accommodate all the pupils. The upper story of the new building was divided into dormitories and a study room for children who were unable to reach the school as day pupils because they lived at too great a distance. A well forty feet deep was dug on the hill, as the sisters found it too hard to continue going down to the valley in all kinds of weather for water and carrying it up the steep hill.

It is well to call attention here to a work inaugurated by Mother Caroline and destined to save many souls from losing the Faith. As this history will show, she did not establish many academies, not because she failed to appreciate their work, but because of the great demand for her sisters to serve in the parochial schools. She did provide, however, in connection with the sisters' dwellings, more than a hundred small boarding departments for pupils who would otherwise be deprived of a Catholic education. These departments were always well filled. These part-time boarders—they usually spent the week-end with their parents—were prepared to receive the sacraments worthily and devoutly, and to obtain sufficient knowledge of the Church's doctrines to enable them to become apostles of the Faith to the people among whom they lived.

The following incident taken from the annals of the early decades of the twentieth century, shows how losses to the church prevailed due to the lack of places such as Mother Caroline provided, where the motherless children of a bereaved father may be placed until they have been thoroughly instructed in religion.

After the midwinter examinations were over, two young boys applied for admission to a school taught by the sisters. The family had recently moved to the city, the father, children, and a relative who filled the double role of housekeeper and guardian during the absence of their father. The elder boy was admitted to the high school, his brother entering one of the classes of the grammar grades. Both were non-Catholics. The teachers' reports soon showed the progress the boys were making. Both possessed exceptionally fine characters.

The high school student was often seen studying a picture of the Sacred Heart which hung immediately in front of his desk. One morning he arrived very early, carrying a picture framed by himself, which he presented to his teacher, asking her whether she would accept it in exchange for the Sacred Heart for which he had conceived a great attraction. "What would you do with it, if I were to give it to you, Richard?" asked the teacher. "There is something in the face of that picture that appeals to me, as no other ever has done in my life. He seems to speak to me every time I look at Him. You see, Sister," continued the boy, "my mother was a Catholic. We lived twenty-five miles from a Catholic church. While my mother lived, a priest used to come occa-

sionally and celebrate mass in our house, but we have seen none since her death. My father is not a Catholic, but he has tried very hard to teach us how to lead good, honest lives. He's the soul of honor. We're chums. He often tells me that we lost the best mother in the world, when my mother died."

It need not be told that Richard received the Sacred Heart picture, and the one he presented, "Christ Is the Head of This House," was hung as he requested above the teacher's desk. Another picture of the Sacred Heart replaced the first one.

One who is blessed with faith and possessed of love for the Divine Friend of little ones, will not find it difficult to believe that the dear mother's pleadings with the Sacred Heart in heaven were keeping her children on the path of virtue, and that in Richard's case the fourth and ninth promises of our Lord to St. Margaret Mary were being fulfilled in a striking manner.

There is a consolation every sister of the congregation constantly enjoys; this is, that one of the intentions for the adorers in the Adoration Chapel is "For our pupils of the present and the past, and their families living or dead." Every one of the twenty-four hours of the day, the year around, carries to heaven fervent prayers that such as Richard and his brother Ralph may sometime come into their birthright, of which untoward circumstances had robbed them.

Although the first section of the building on Milwaukee Street was not yet completed, the continued increase of pupils in all departments made it necessary to begin at once another annex on Knapp Street. Plans were immediately drawn for a building one hundred eighty feet long and three stories high, including a spacious chapel with a bell and a tower clock, greatly needed by the growing community. The high basement afforded a large refectory, laundry, and bakery, besides several storerooms, and sculleries.

After returning from Mt. Carmel, May 1, 1853, Mother Caroline, accompanied by Father Urbanek, opened St. Joseph's Orphan Asylum on Troy Hill Road, Allegheny County, Pennsylvania. It was placed under the patronage of Mary the Queen of Martyrs and of St. Joseph. The Redemptorist Fathers were in charge of the parish, and as usual, bestowed all possible kindness on the sisters, who busied themselves

during the next two weeks in setting the house in order and in furnishing a room set aside for a chapel. Reverend Mother obtained Bishop O'Connor's permission to have the Blessed Sacrament reserved. On the morning of the twelfth of May the zealous bishop blessed the chapel and celebrated the first mass in it; Father Urbanek offered the second mass.

At breakfast the bishop expressed his joy over two events which he said would draw down still greater blessings on his young diocese. The first was that Christ's abandoned little ones would henceforth experience the motherly care of religious who would teach them to know their heavenly Father's goodness towards them and to grow up to be good Catholics and loyal citizens. The second was, that one more tabernacle under his jurisdiction would henceforth shelter the Holy of Holies, before whom the adoration and petitions of the sisters and their orphaned charges would be united with the thanksgivings of the angels of the new sanctuary. Mother Caroline responded by assuring the noble shepherd of souls that his name had early found place on the congregation's list of benefactors, and explained that the constitutions oblige the sisters to daily prayers for them. She promised that henceforth they and the orphans would daily plead for him and his intentions before the altar he had blessed for them that morning. His promise to take special interest in the orphans and to visit them frequently was a source of great consolation, not only to Father Urbanek and Mother Caroline, but also to the sisters in charge. As the pupils of this parish had from the beginning attended St. Philomena's School in Pittsburgh, the sisters at St. Joseph had only the orphans to teach.

After seeing that everything was in good order, Father Urbanek and Mother Caroline hastened to Milwaukee to be present at a "Welcome Home" program which the boarders and day pupils had prepared for Bishop Henni, who had already returned. He felt well rewarded for the fatigue and hardships his collection tour had entailed. He had secured sufficient funds to cover all his building expenses.

Having arrived at the Mother House, Father Urbanek resumed his work of teaching, and assisted in the preparations for the reception to the bishop. Without delay Mother Caroline began her regular duties. It was customary with her to interview individually first the acting superior, and her secretary, then the other heads of the different departments

for the purpose of receiving their reports. She next made a tour of inspection through the house, greeted the workmen, commending them for the progress made on the buildings, visited the pupils in their classrooms, and thanked them for the fervent prayers they had offered for her during her absence. Her chief interest after this was directed to the spiritual formation of the novices and the candidates. She daily sought to ground them more thoroughly in the science of the religious life, impressed upon them that their first duty was the exact performance of the spiritual exercises, and sought to assure herself that they were acquiring facility in mental prayer. In this she was ably assisted by their mistresses and by the Reverend Chaplain, a truly ascetic priest.

At the welcome to Bishop Henni, many of his priests were also present; some of them saw for the first time the results of the sisters' teaching, and resolved to invite them to their parishes when conditions would permit. Following the entertainment, the bishop addressed the sisters and the pupils, expressing his pleasure at being with them once more. He gave a brief account of his successful tour and announced that the consecration of the cathedral would soon take place. He then thanked the sisters for their hearty co-operation, and begged them to aid in working for poor churches, that they might be made more worthy dwelling-places for the King of Kings, and more attractive to souls yet weak in the Faith. He accorded the sisters many privileges. Wherever possible they were to have a chapel in their little convents, with the Blessed Sacrament reserved. Special devotions were permitted, ending with Benediction. This favor on the part of the holy bishop was no doubt the source of the success enjoyed eevrywhere by the sisters in working for souls, whom they sought to inspire with true piety and devotion to our Lord hidden in the tabernacle.

Mother Caroline assured the bishop that as a grateful return for his fatherly kindness, she would make the linings and curtains for the tabernacles free of charge as far as the work was concerned; but as the congregation was still very poor, she would accept payment when possible for the materials required. Later she was able to announce that the sisters would accept orders to make altar linens and vestments. It has been noted that while at school with the Benedictine Sisters, Mother Caroline had devoted special attention to church embroidery and other

fine needlework. Aided by Sister Emmanuel and Sister Aloysia, she trained several sisters to work skillfully along these lines, so that the tapestry room soon afforded an income for the Mother House. For many years everything was sewed by hand, as the sewing-machine, impractical and cumbersome, was still in process of improvement; besides, the price was prohibitive.

The bishop's request concerning the decoration of altars, was an inducement to open in the Mother House a flower-making department, which has contributed much in the last seventy-five years to the beauty of the churches throughout the West. It continued for years to flourish. Those who worship in churches in which ferns, palms, and other natural plants abound in profusion, in which electric lights, wax candles, and votive lamps contribute to the beauty and splendor of the sanctuaries, may smile at the use of artificial flowers and plants as lacking in good taste and refinement; but let them imagine themselves living in a rigorous climate, where blighting frosts come in September or October, where winters are long and bitter, and the spring late, with only a few short intervening months of warm weather, and they will see that the reverse of the picture also presents an attractive appearance, which persons of esthetic taste can fully appreciate. Moreover, the skill brought to bear on the making of artificial flowers, renders them to-day so perfect that one must be very observing to discover that they are not natural. Without them, cold and cheerless, would then have been the dwelling place of our sacramental Lord.

In connection with this a story is told showing clearly how confidently Mother Caroline depended on prayer for relief in her daily necessities. One morning a sister announced that more help was needed in the flower-room to fill the orders for the first communicants and for the Corpus Christi decorations. "I have no one at present," answered Mother, "but let us pray that the Lord will send us help." That evening all the inmates of the house began to pray with renewed fervor for an increase of candidates. A few days later Mother Caroline received a letter from a priest, the pastor of a flourishing congregation in a large city in the East. He asked her to receive a young lady who, he believed, had a vocation to the religious life. She had recently been converted during a mission given in his church, which she had visited solely for the

pleasure of hearing an eloquent preacher's oratory. When she announced to her parents that she was about to join the Catholic Church, her father bade her leave his house and never show her face to him again. Though possessed of a good education, when suddenly forced to earn her own living she found no opening as a teacher. Being too independent to be for long a burden to others, she went with a Catholic friend to a large establishment where she obtained employment in making the wonderful flower creations which adorned the bonnets of the ladies in the latter half of the nineteenth century. She became quite expert, especially as she was gifted by nature with nimble fingers and exquisite taste. The pastor recommended her very highly to Mother Caroline and explained that it would be well to remove her to a distant city, until the furor occasioned by the disgrace inflicted upon her family, as her social set were pleased to term it, should be forgotten. Within a fortnight the young lady was in the candidature, busy and happy, using her skill for a higher purpose than contributing to the tawdry display of millinery common in that day. The sisters were deeply impressed by the signal answer granted to their prayers, as well as by the edifying example of the new convert, who preferred to be poor with Christ in the house of the Lord rather than to enjoy the luxuries of a wealthy father's home at the price of a forfeited vocation. It will be readily understood that the young lady's education was further developed. She was the future Mother Pacifica, of the Academy of Our Lady, at Longwood, Chicago, Illinois. As the years passed, she became one of the most widely known educators of the congregation. Her tenderness to converts and her zeal in making known to non-Catholics the beauties of the true Faith, characterized her life, and found vent in prayer for them till the day of her holy and happy death. This was her lifelong thanksgiving for the light given to her soul during a sermon which curiosity led her to hear. Marvelous indeed are the ways of the Lord always, but strikingly so in the lives of the many converts to the Faith in the days when persecution and bigotry held sway over the land of the free!

The second investiture in the Milwaukee Mother House was held July 16, 1853. Seven postulants received the habit from the hands of the bishop. Father Weninger, S.J., preached a sermon on the happiness of the religious life, and begged the new novices to make their novitiate

year one of fervent prayer for the spread of the Faith and the conversion of sinners.

Directly or indirectly, this missionary worked unceasingly for the progress and extension of the congregation. Everywhere he urged parents to send their children to Catholic schools; in consequence, renewed demands were made on the sisters for new foundations. Then, as now, was verified the truth of the Lord's words: "The harvest is great but the laborers are few," and Mother Caroline could only plead for time to supply the necessary teachers. There was one great consolation: bishops and priests all over the country were bringing into their dioceses religious teachers, both brothers and sisters, as rapidly as they could be secured and schools could be built for them.

As Sister Columba's health had steadily failed during the year, Sister Emmanuel succeeded her as mistress of novices, and continued to fill this office until her death in 1879. Of this chosen soul the Mother House archives furnish the following record: Sister Emmanuel performed the duties of novice mistress conscientiously and faithfully. Since the founding of the Mother House, she had been of great assistance to Mother Caroline, particularly as instructor of languages and music, for many years being organist and director of the choir in the convent chapel. In her frail body dwelt a great spirit. She sought to imbue her youthful charges with the principles of solid virtue and piety and to form in each the character of a true sister of Notre Dame. In all her actions and in her dealings with others she was the living exemplar of the constitutions. Her good example edified all with whom she came in contact. And her last days were a fitting close to her blessed life. No complaint, no act of impatience, no demand for relief. Grateful for the least attention, she calmly and resignedly awaited the coming of Him to whose service she had devoted her life and strength, hopeful of the reward promised to those who instruct others unto justice. At twelve o'clock noon, as the Angelus bell summoned the sisters to prayer, she ended her earthly career on the Feast of the Seven Dolors of the Blessed Virgin Mary, September 21, 1879. She was laid to rest in the sisters' cemetery in Elm Grove, Wisconsin. The same grave later received the remains of her two sisters, Sister Aloysia and Sister Salesia.

Busy were the days that preceded the consecration of the new St. John's Cathedral. The sisters on St. Mary's Hill joined hands with the Sisters of Charity in the work of preparation. Church linens and vestments were inspected and held in reserve that nothing might be wanting in an emergency. Material for decorations was cut and sewed, and inspiration given to the ladies of the city who with their daughters vied with husbands, fathers and brothers to provide generous and becoming hospitality for the bishop's guests and for other visitors to the city.

As this was the pioneer cathedral of the whole Northwest, it seems proper to insert an account of the necessity for its erection, its purpose and its achievement as a center of unity for a rapidly growing population. Following is an abridgment of the account given in "The Catholic Church in Wisconsin," and in "Fifty Years at St. John's Cathedral," the latter written for its Golden Jubilee in 1897.

"A lasting monument alike to Milwaukee's progress, growth and devotional zeal, stands the grand old Cathedral of St. John. To the world it is, to-day, a memento of the tireless energy and persistent effort of those whose lives during the earlier periods of our country's development were devoted to the cause of Christianity.

Beneath its sacred arches youth reads aright the story of a work well done and strives in emulation to do its share in battling for the cause, while tottering age amid a wealth of tender, clinging memories, calmly awaits the final summons. But the relation of St. John's Cathedral to history, has a still greater significance, for apart from its use as a place of worship, it is a recognized landmark in the history of the city. With pardonable pride, the native-born citizen points to it as one of the most interesting relics in our midst. In spite of the rapid increase in population and the erection of numerous additional churches, it still maintains prestige as a work of ecclesiastical architecture.

"In designing and building St. John's Cathedral, Archbishop Henni gave indisputable evidence of that soundness of judgment and strength of conviction which are so necessary to overcome the well-meaning yet over-cautious objections which are sure to arise under certain circumstances. His was not a dream born of super-apostolic fervor, but an earnest, masterful conviction that the future of the Church in this erstwhile wilderness could be gauged by no metes and bounds. To him the

cause of the Church was paramount, and in its struggling infancy he recognized the shackled torrent which ere long must pour in volumes of conviction over the civilized world.

"When Bishop Henni reached Milwaukee in 1844, he found four parishes with pastors. In 1847 the priests numbered thirty, with the Catholic laity increasing throughout the vast diocese. Then it was that he decided on building a cathedral large enough to accommodate all prospective worshipers for years to come. A site for a cathedral was selected, and the wisdom of that selection has never been disputed. It is an ideal location. Stretching away on either hand, the quiet serenity of home life prevails. Before its doors the well-groomed lawns and beautiful foliage of the Court House Park bespeak the pastoral beauty of the surroundings. To the east of the cathedral, but a few blocks away, the waves of Lake Michigan patter an endless orison upon the yielding beach, while during the summer cooling breezes come to soothe and refresh."

Work on St. John's Cathedral was begun in the summer of 1847, the corner stone being laid by Bishop Henni on the fifth of December following. Funds were necessary, and the bishop clearly saw that his parishioners would be able to contribute but a small part. Therefore he decided to visit Europe and appeal to the generosity of the Catholics there. Successful, he returned to his diocese in 1849, but in 1852 made a second collection tour through Cuba and Mexico, from which he returned two months before the consecration.

July 29, 1853, the Milwaukee Sentinel printed an editorial on the cathedral, its builders and equipment, ending: "We congratulate our Catholic friends upon the possession of so commodious and elegant a place of worship, and above all, upon the flourishing condition of their charitable institutions, which have accomplished and are yet accomplishing much good in this community. We can cordially bid Godspeed to all who visit the fatherless, and widows in their affliction, and who keep themselves unspotted from the world."

The author of "Fifty Years at St. John's Cathedral" takes up the story of its consecration in the following beautiful words: "We can only let the imagination picture the joy of the bishop's heart as, on the eve of the consecration of his cathedral, he awaited the hour when he

would stand at its altars and offer it to the worship of the Most High. In spite of obstacles that seemed invincible, he had conquered; unshaken by toil, long and wearying to body and soul, he had worked; through the night of financial worry he had passed, and now there streamed before him waves of joyous light—light which follows days and nights of doubt when the mists clear away and the certainty of an accomplished fact appears.

"The Cathedral was an accomplished fact. To the Right Reverend John Martin Henni, then, the toil and worry meant nothing. He had done what his heart desired—he had prepared a worthy habitation for the Incarnate Word of God."

In the Sentinel of August 2, 1853, a full account of the day's proceedings is given. Only a very short extract can be reproduced here.

The report, charmingly written, after giving an elaborate introduction, goes on to state: "About 7 A. M. the ceremonies began and were carried out according to the ritual. They lasted more than four hours. The consecrator was Mgr. Bedini, Papal Nuncio to Brazil, and Visitor to the United States. By special appointment of the Holy Father, he was delegated to officiate on this occasion. The consecration concluded, Mgr. Bedini and the officiating clergy retired to the side chapel to prepare for the celebration of the first mass in the temple now sanctified and fitted for the Holy Sacrifice. From morning until night the best of order was maintained, due largely to Dr. Ives, the first master of ceremonies. Mgr. Bedini is a remarkable personage, a man evidently capable of great endurance. In a fine strong voice, with the Italian accent on the Latin, he went through the long and arduous ceremonies of the consecration with dignity, patience, and a certain calm ardor few men possess.

"After a short time the celebrant of the mass, Mgr. Bedini, Archbishop Hughes of New York, Archbishop Purcell of Cincinnati, Right Reverend Bishops O'Connor of Pittsburgh, Lefevere of Detroit, Van De Velde of Chicago, and the much beloved bishop of Milwaukee, with Dr. Salzmann, Dr. Norris, Dr. Ives, Father Paulhuber and some sixty or seventy other priests, took their places in the sanctuary. Immediately on their entry, a tremendous burst of music filled the cathedral and the celebration of the mass began.

"Archbishop Hughes of New York preached and took for his text St. John XI, 42. It was an eloquent sermon which moved the vast audience. He said that God overruled the malice of man to preserve the dignity of the priesthood; that Caiphas was made to prophesy against his liking and with a much wider signification than the saving of a small nation only, for St. John immediately adds, 'and not for that nation only, but also that they should gather together in one, the children of God that were scattered abroad.'

"The preacher said it might seem far-fetched to connect the event of to-day with what had occurred eighteen centuries ago, but what had taken place on this last day of July on the banks of Lake Michigan, the consecration with solemn pomp and rite of this magnificent temple of worship, where less than thirty years ago, the savage Indians threaded the maze of the war dance, was but the prefigurement of the prophecy contained in the text, that the death of Christ was not partial, but for all the children of God.

"He congratulated the Right Reverend Bishop of Milwaukee who in his brief apostleship, inspired by his patron St. John, had done so much in his large and new field, and also that it so happened that the representative of the successor of St. Peter had met here the successor of St. John.

"Here I confess the reporter was lost in the listener, and I must fail to give the reader any idea of the power, simplicity and breadth characteristic of the Archbishop's sermon.

"His eloquence moves along like a cloud, large, calm and dignified, with the sunlight beaming on it; for about his mouth resides one of the sweetest expressions compatible with the manly nose and forehead which he possesses. In the evening, pontifical vespers were sung and Archbishop Purcell gave a most interesting sermon on the Real Presence, full of thought and illustrations from nature, and full of argument which I would only mar by an attempt to report.

"Altogether the day was an important one; I could not help thinking that when this beautiful city of Milwaukee will have grown to perhaps fifty times the size it is now, when our children shall be forgotten, its inhabitants then looking on this beautiful building may say: 'This was the flood mark here of the religion of Jesus Christ in 1853.'

"Archbishop Bedini was impressed by the scene, and by the reality of such a cathedral in a city and state of comparatively recent origin. He now understood the desire bishops of the United States had for cathedrals. They were required, not only to enable the episcopal functions to be becomingly performed, but they gave life and activity to the Catholic body who looked to them with pride, and were able to see the grandeur of their worship, and, besides this, they impressed those without the fold with the permanence, solidity and dignity of the ancient Church and its services."

The papal nuncio also expressed his astonishment at the reception given in his honor, and that of the other bishops and clergy by the sisters and their pupils of St. Mary's Institute. Father Urbanek had assisted in preparing the musical numbers, and Dr. Norris, head of the English Department, supervised the addresses of welcome to the guests and of congratulation to Bishop Henni and his clergy. Mgr. Bedini gave vent to his extreme pleasure by telling his hearers that such a program might be expected at home in his native Italy; but, to find so much excellence in America, in what was recently a small village, was marvelous and a further proof that the work of civilization and refinement of manners follows closely in the path of progress made by the Church of God wherever established.

He congratulated the students on the opportunity they had of being educated by religious, spoke of the delights of intellectual pursuits amid refined surroundings, and urged them to take back with them to their families a determination to assist in the upbuilding of Catholic homes. Turning to Bishop Henni, the speaker wished him joy for many years, because of the good work being done in his diocese by the Sisters of Charity, of whose successful labors in the East he had already learned, and by the School Sisters of Notre Dame whose activities were restricted to no particular class or creed, but extended to all classes, and who had so well prepared their pupils to render the pleasing program.

Before his departure, Archbishop Bedini was escorted through the Mother House. Everything was explained to him concerning the location of the different departments, the provisions made to observe in all its integrity the rule of enclosure, as the congregation was obliged to observe it, the facilities offered for growth in the spiritual life, and for the

preparation and training of young teachers to prepare them for their life work. When bidding farewell, he expressed himself well pleased, remarking that he considered the home of the Institute of the Poor School Sisters one of the most beautiful and best adapted to its purpose which he had seen in America. He added that he would on the very same day write a complete report of his visit to the Holy Father.

This report carried great weight, because of the high standing in which the Monsignor was held by His Holiness as Apostolic Nuncio to Brazil, and secondly on account of his official standing as Visitor to the United States. He had been commissioned by Pope Pius IX to travel through our country and report on the situation and progress of the Catholics in this country. In doing this, Mgr. Bedini paid particular attention to the various orders of women, and consulted the diocesan bishops on their opinions and judgments regarding them. Of Mother Caroline he made special inquiries as to the origin and status of the congregation.

Wonderful have been the answers to prayer, noted in the foregoing pages. Truly wonderful was a circumstance connected with the unexpected report and hearty commendations of Archbishop Bedini. It reached Rome at the most opportune moment. The summer and autumn months of 1853 were very critical ones for Mother Teresa and her sisters. The Congregation of Bishops and Regulars had been commissioned by the Holy Father to inquire into certain weighty matters which had been laid before His Holiness by Mother Teresa. One item was the decision whether the congregation should remain under a Mother General who would have full authority and jurisdiction over every house in every diocese throughout the world, or be broken up into small groups with an independent Mother House in each diocese. Mother Teresa and all the sisters had petitioned Rome that the former arrangement shoud be made obligatory. When matters had reached a crisis, His Holiness directed that every bishop in Europe and America in whose diocese the School Sisters of Notre Dame were established, should send at once a full report concerning their satisfaction and approval—or lack of same—of these religious. Seven bishops in Europe, two of whom were cardinals, sided with Mother Teresa. These reports reached Rome about the same time as did Mgr. Bedini's, and Mother Teresa won the case. It

must be said to the credit of the Most Reverend Archbishop that in spite of this decision, so contrary to his own firm convictions, he remained a loyal friend of the School Sisters of Notre Dame, and he cherished the highest possible regard for Reverend Mother Teresa.

The classes in St. Mary's Institute were resumed in September with a gratifying increase of pupils in the several departments. During this month Mother Caroline's spare time was spent in the novitiate and in the candidature, not only for the purpose of preparing some of the senior novices for profession, but of learning to know more thoroughly all of the novices and candidates that she might be the better able to assign them judiciously to the positions on the missions for which they were best suited.

The third of October, 1853, witnessed the second profession in the Milwaukee Mother House. Six novices took their vows, and began with fervor and enthusiasm their important preparation for work on the missions to which they would soon be detailed.

Mother Caroline immediately prepared for her second visitation through the East. She reached Pittsburgh in time to prepare for profession four novices whose novitiate had been satisfactorily completed. The novices, Mary Ignatia, Mary Alphonsa, Mary Augustine, and Mary Jacobine, made their vows, October 11, 1853, in presence of the Right Reverend Bishop O'Connor, who officiated on the occasion and celebrated the mass.

The following day, Mother Caroline proceeded to Baltimore and prepared for a twofold festivity on the twenty-ninth of October. Seven postulants were invested with the habit and six novices made their vows. Archbishop Kenrick officiated, assisted by the Reverend Father Ruland, C.SS.R.

The Reverend Father Mueller, C.SS.R., rector of the Church of the Most Holy Redeemer, East Third Street, New York, received the promise that the School Sisters would take charge of his parochial school for girls. November 14, Mother Caroline and five sisters organized the classes, but, as they enrolled the first day five hundred girls, more teachers were required.

After finishing her work in New York, which included the writing of the subjoined letter,[1] Mother Caroline returned to Milwaukee.

Report of the Superior of the School Sisters of Notre Dame, Mother Caroline Friess, concerning the foundation of the first mission in New York, and addressed to the Reverend Director of the Louis Mission Society.

"New York, November 12, 1853.

"Having promised the Very Reverend Father Provincial of the Redemptorist Fathers that we would take charge of their school for girls on Third Street, New York City, in the Parish of the Most Holy Redeemer, we proceeded to redeem our promise in the early part of this month. We found it difficult to secure a dwelling place for the sisters. We finally purchased a house for five thousand dollars. Of this sum we still owe four thousand dollars. The necessary cleaning, furniture and provisions have cost several hundred dollars. The cost of living is very high, yet the sisters ought to have nourishing food, for they labor hard and their strength is not great.

"But God will provide; this is my consolation. I have brought here five sisters and we expect to begin school on the fourteenth. On the journey here Divine Providence visibly protected us from almost certain death. We were delayed from the seventh to the ninth by missing a certain boat; this we all considered a great misfortune, but had we gone on it we would have changed to a train which plunged into the waters beneath, when a railroad bridge broke. How lovingly our heavenly Father orders all things for the best!

"On our first day's journey, we met Bishop Timon not far from Buffalo. As usual he showed himself a true father and friend, or-

[1]As the name of Mother Caroline will ever remain a blessed memory to her sisters, so too will her writings hold an honored place among their records. Unfortunately, Mother Caroline, in her humble conviction that they were not worth preserving, destroyed most of her letters. "They have served their purpose," she would say; "they will be of no further use to any one." The sisters have, however, secured copies of her reports to the Board of Directors of the Louis Mission Society, through whose influence and that of King Louis she received financial assistance in founding their Mother House in Milwaukee. It is felt that it would ill become her spiritual daughters to leave these treasures unknown in the archives; extracts will therefore be introduced into these pages in the hope that the sisters will find in them information regarding her work and inspiration to follow in the paths traced out by their brave and zealous Mother.

dered refreshments to be brought to us, and presented to us some valuable books for our spiritual reading on the way. What a wonderful personality is his! Simplicity and humility are his striking characteristics. He is advanced in years, and in accepting the burden of the episcopate, he has taken upon himself an extraordinary responsibility, in his zeal and love for the cause of religion.

"We reached New York at one o'clock this morning. This being Sunday the sisters went to the parish church for mass, at which the opening of shcool was announced to take place tomorrow, Feast of St. Stanislaus. Five hundred and thirty girls enrolled.

"For many reasons the work here will be very hard, but the sisters are all united in the desire to make any sacrifice required of them provided they can instruct their pupils and lead them to virtue and refinement of manners. How gladly would I have remained a co-worker on this mission! But sooner than expected, I received a call to return to Wisconsin. It was hard to tear myself away from the sisters and the dear children. Greater than ever became my longing to teach a class of children, no matter how poor and neglected, for I am happy when among them. Still, I cherish the hope that God will one day give me a large class of children to instruct for His sake and in His love.

"At present the children in all our schools number nearly three thousand. How beautiful when all will be united in our heavenly Father's courts, and with their teachers praise and glorify God through endless ages!

"I cannot refrain from commenting on the kindness of the Most Reverend Archbishop Hughes of New York. When we called on him he received us most cordially, and conversed with us in a very gracious and most interested manner. He expressed his gratification at our taking charge of the girls' schools in the parishes committed to the care of the Redemptorist Fathers. To our delight he also expressed his desire that we have a chapel in our house with the Blessed Sacrament reserved therein. Wherever our sisters are established in the United States, they enjoy this inestimable happiness of sheltering beneath their roof the Master, Whose all-seeing

eye nothing can escape. May the Divine Teacher be their strength and consolation in their duties.

"Besides this, all our sisters and houses bear the name of Mary. In their endeavors to gain souls for God, and in all their needs and anxieties, our good Mother will come to their relief, as she did at the feast of Cana, with the counsel: 'Whatsoever He shall say to you, do ye.'

"With expression of highest esteem for your Reverence,

M. Caroline Friess, S.S.N.D.

Having reached Milwaukee in safety, Mother Caroline began at once to prepare for the celebration of Christmas at home, as well as to contribute as far as possible to the joy of the sisters on the missions, all of whom hoped to receive at least a letter from the Mother House.

She found that the section of the building under construction on Milwaukee Street was nearing completion, and would be ready for occupancy early in the next year. The annex on Knapp Street was well under way, but it would require some time to complete it, as there were delays in securing the necessary material. The boarders who lived in the city were permitted to spend the holidays at home.

The closing days of 1853 were days of special rejoicing in the Catholic Church in the United States, for the reason that six new dioceses had been erected in that year. They were Brooklyn, New York; Burlington, Vermont; Covington, Kentucky; Erie, Pennsylvania; Natchitoches—since 1910, Alexandria—Louisiana; Newark, New Jersey.

Everywhere, from pulpit and platform, and through the columns of the press, Catholics in general were urged to unite in thanksgiving to our heavenly Father for His mercies, and for blessings showered on the Church in America. None could have responded more heartily to the call of the bishops than did Mother Caroline and her sisters. December thirty-first was a day of prayer in all our little convents. In the Mother House, as in previous years, the Blessed Sacrament was exposed from six o'clock in the evening until midnight. The inmates of the house prayed in turn before our Eucharistic Lord, offering fervent thanksgiving for the past and earnest petitions for the new year, not only on their own behalf, but for the whole world. From the Holy Father to the youngest of his children, as well as those not of the fold, all were remem-

bered in prayer that blessed night. At the stroke of twelve, as the new year dawned, the chaplain, Reverend Father Urbanek, raised the Sacred Host in benediction upon the world.

The religious institute of the School Sisters of Notre Dame obtained the sanction of His Holiness Pius IX, January 23, 1854. The old constitutions of St. Peter Fourier, according to the rule of St. Augustine, were to be observed in their essential points; but as already noted, the strict enclosure they enjoined was not compatible with parochial school teaching, the chief object of this foundation.

These constitutions, with modifications, were to be observed for six years, by which time it was hoped that they would be approved by Rome.

On the second of February, the sisters in New York embraced the happiness of seeing their new convent chapel dedicated, and the Blessed Sacrament reserved at the mass which was celebrated by the Reverend Father Hespelein, C.SS.R.

The Juniorate in the Milwaukee Mother House was opened in January of this year. This was a department of the boarding school intended exclusively for Catholic pupils who were too young, or whose education was not far enough advanced, to permit them to enter the candidature. They attended the same classes, wore the same uniform, and otherwise shared in the advantages and privileges accorded to the other resident students. They had their own dining room and dormitory and had more frequent opportunities for visits to the Blessed Sacrament and other devotions. During the ensuing years, some of the best and most scholarly School Sisters of Notre Dame received the foundation of their education in this department of the congregation.

The community in Baltimore lost a devoted member, Sister Armela, one of the first four sisters who made their vows in this country, and the seventh of the pioneer sisters who had passed to their reward since the establishment of the congregation in America. She died March 24, 1854, perfectly resigned to an early death, although she had earnestly longed to serve in the classroom.

With the return of spring, work was renewed on the annexes to the convent and to St. Mary's Institute, with the prospect that the latter would be completed by September.

There was an investiture of fifteen postulants May 24. As usual Bishop Henni blessed the habits and veils; and Father Donahoe, rector of the Cathedral, preached.

On the following day St. Anthony's Orphanage in Baltimore was dedicated with great pomp and ceremony. Following a parade through the principal streets of the city, Benediction of the Blessed Sacrament was given in the convent chapel.

Accompanied by Father Urbanek, Mother Caroline again left to visit the East. The former devoted himself to giving instructions to the candidates, and conferences to the sisters and novices in the Baltimore convent. Mother Caroline sought to settle difficulties which had arisen concerning affairs connected with the orphan asylum. Happily, an understanding was arrived at, and in a short time matters were satisfactorily adjusted.

On their return they visited Pittsburgh, Buffalo, and Rochester, where arrangements were made for sisters to take charge the following autumn of St. Joseph's School for girls.

During the vacation another section of St. Mary's Institute on Milwaukee Street was completed, and blessed in time for the opening of school the following month. Their new quarters were cause of much enjoyment to the pupils, and brought relief to the teachers, who had suffered much inconvenience during the previous year from overcrowded quarters.

A retreat made by all the sisters was held in preparation for the Feast of Our Lady's Assumption.

Mother Caroline again went to Rochester, October 15, taking with her Sister Ignatia as superior and a staff of teachers for the new St. Joseph's School which was opened on the seventeenth. One hundred and seventy-eight girls presented themselves for enrollment the first day. Bishop Timon gave permission for the sisters to have the Blessed Sacrament in their chapel. Preparations were made for the blessing of the chapel, December 8; on the twenty-sixth of the month, their little convent became an earthly paradise, for, on that day, the first mass was celebrated in it by the Reverend Rector, and the first Benediction bestowed on the grateful sisters.

December 8, 1854, the dogma of the Immaculate Conception was declared an article of faith by the sovereign pontiff, Pope Pius IX. As soon as the news reached America, the Sisters of Notre Dame and their pupils everywhere joined in the rejoicing and in thanksgiving to God for this new honor bestowed on our Mother and Queen. As all the sisters on the missions enjoyed the inestimable blessing of having the Blessed Sacrament in their chapels, celebrations in our blessed Lady's honor were joyfully held and continued for three days.

Few of those instructed in their religion failed to realize the great good which in consequence would accrue to religion in general and to the Church in the United States in particular. They were not surprised, therefore, when the prince of darkness once more made an attempt to destroy the Church.

Bigotry and rancor broke out anew among the Know-Nothings, who professed themselves anxious to defend the Bible and to save the country from invasion by the Pope. Early in the summer of this year they adopted their constitution. In Section I their object was thus stated: "The object of this organization shall be to resist the insidious policy of the Church of Rome and other foreign influences against the institutions of our country, by bestowing all offices in the gift of the people, or by appointment, on none but native born Protestant citizens." By their oath, members were especially bound to remove "all Roman Catholics and all foreigners from office." Having failed fully to accomplish their designs in the East, they moved westward to Ohio and Kentucky. Among their emissaries who reached Milwaukee, was a man named De Helle, who claimed to be an ex-priest from Scotland. He lectured to large audiences, speaking contemptuously of religion, of the priesthood, and of convents, until some of the Catholics seized him, partly demolished the meeting-house wherein he held his invective harangues, and carried him outside the city. Here they left him, telling him that if ever he were caught within its confines, his life would pay the penalty.

For a time the bigots molested the sisters on their return from the schools, sang ribald songs in front of the convent, and went so far as to perform a mock ceremony of baptizing a cow, decked out in the vestments used in Catholic services. Bishop Henni sought the aid of the city authorities, and soon the bigots were banished. He advised Mother

CHAPEL OF OUR LADY, QUEEN OF ANGELS

Caroline not to put church windows in the new chapel, nor to have any exterior ornamentation which would designate its purpose. Good men throughout the Union arose in indignation against these disturbers of the peace, and determined to crush their power. Governor Wise of Virginia, a Protestant, wrote this scathing denunciation of these hypocrites: "These men, many of whom are neither Episcopalians, Presbyterians, Baptists, Methodists, Lutherans, or what not, who are men of no religion, who have no church, who do not say their prayers, who do not read their Bible, who live God-defying lives every day of their existence, are now seen with faces as long as their dark lanterns, with the whites of their eyes turned up in holy fear lest the Bible be shut up by the Pope! Men who were never known before, on the face of God's earth, to show any interest in religion, to take any part with Christ or His kingdom, who were the devil's own, belonging to the devil's church, are all of a sudden deeply interested for the word of God and against the Pope! It would be well for them that they joined a church which does believe in the Father, and in the Son, and in the Holy Ghost."

After covering the United States with shame and disgrace, this agitation spent itself, died, and went the way of all iniquity, leaving behind a name synonymous with the lowest ignorance and ruffianism.

But terrible as was this trial, the sisters in the Mother House were destined to undergo a still greater ordeal.

CHAPTER IV

"I will put enmities between thee and the woman."
GENESIS 3, 15.

There is a well-known and universally accepted tradition in the Church, that in its conflict with the powers of evil, all great works for the good of souls, have had to encounter difficulties, trials and discouragements of every kind. The greater the good men desired to accomplish, the greater the obstacles they had to surmount. Examples confront the historian on every hand. The promulgation of the doctrines of Christianity, the greatest undertaking the world has ever seen, had its inception in the catacombs, in which for three hundred years the persecution of Rome's most powerful emperors kept confined the Church of Jesus Christ. Down the line of centuries we see obstacles arising on every side to prevent the civilizing of barbarous tribes, the education of the masses and the uplifting and the refinement of the people. We have seen heresies and schisms, planned to annihilate the Church, arise and flourish for a time. Educators and missionaries in every age have borne sufferings even to martyrdom, but eventually their cause was won. In our own country, one needs only to read the history of the different dioceses, the biographies of our pioneer bishops and their co-workers, to find proof, if it were needed, that works intended for the glory of God are bound to meet with opposition from the powers of evil; also, that success is sure to follow when the workers are possessed of strength, courage and a great confidence in the Master they serve.

We read in the life of St. Camillus of Lellis, founder of the Servants of the Sick, that, on his deathbed, surrounded by the Fathers and Brothers of his recently founded congregation, he warned them not to be disheartened by the tempests and persecutions which the devil would raise up against the young community through spite at its rescuing so many souls from his clutches, for all religious organizations in the beginning had fared likewise. That Mother Caroline's work in building up an educational congregation to rescue souls from the prince of darkness would prove an exception, no one possessed of faith and an enlightened mind could imagine.

Although the news of the actual promulgation of the dogma of the Immaculate Conception did not reach the United States until the following January, Father Urbanek ordered the day, December 8, to be observed with all possible solemnity. The devotions closed with Benediction of the Blessed Sacrament.

When the candidates returned to the dormitories, they found that water had been thrown on their beds. Mystified, they put things in order, and slept undisturbed during the night. On the ensuing nights, grooves, formed in their pillows, were filled with water, while nothing else was wet. Sometimes the water was in their nightcaps, which nevertheless stood up stiff on their beds. At times a call-bell in the apartment below was loudly rung. Articles left lying on a table in the dormitory moved from place to place, though no one was seen carrying them. Frequently the candidates received a violent box on the ear from an unseen hand. On other evenings, there followed a repetition of the disagreeable occurrence; filthy water dropped from the ceiling; besides, uncommon noises would awake them from their sleep, unpleasant odors filled their wardrobes and sleeping-rooms, and finally clothing was found cut to pieces in such a way that it could no longer be worn. It was well for them that their Mother was a strong, valiant woman. She had little experience in the ways of evil. Her faith was powerful; she had a keen sense of the supernatural. Never for a moment did she doubt that the sisters of the Mother House had been singled out for an extraordinary trial, and that this was the work of the evil spirit. Mary, Queen of Angels and of men, had always been specially honored in the new convent, progress in spirituality was evident everywhere, among both the sisters and their pupils. The sentence of condemnation pronounced by the Almighty in paradise, "I will put enmities between thee and the woman; and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel," had been passed anew, as it were, on Mary's day of triumph, and the serpent made to feel more keenly the sting of having to "lie in wait for her heel." Father Urbanek was very excitable, and therefore not helpful in reassuring the candidates, whose health soon began to suffer in consequence of their lack of sleep and because of the terror which increased as the weeks passed. Many of them felt that they could bear it no longer.

Mother Caroline invited Bishop Henni to make an inspection of the premises, and to listen to individual reports. The evidence was sufficient for the enlightened and experienced bishop. He expressed his conviction that Satan was seeking to destroy the candidature, which was then filled to capacity. "Take heed," he said, "lest there be among your number some medium through which he is at work." Shortly afterwards he blessed the whole house, including the recently completed section of the building on Milwaukee Street, which contained new quarters for the boarders and the candidates.

Investigation proved that the bishop's surmise was correct. A candidate, whose family had promised her in marriage to one who was bitterly opposed to the Church, resolved to free herself, and entered the convent without making known these facts to the sisters. In the words of a former writer, "it appears her rejected suitor succeeded in turning the powers of evil against the community." The unfortunate girl complained of having suffered much from the evil spirit, even declaring that she had seen him. Bishop Henni gave orders to dismiss her, which was done. After the dismissal, tranquillity, happiness and peace reigned once more throughout the house. All felt as if a heavy weight had been lifted, and a spirit of thankfulness took possession of them, for they were now assured that the Blessed Mother's protection would be theirs always, provided they remained faithful in the service of her Divine Son, who had permitted the ordeal, that their faith and confidence might be tested. It was the Feast of the Purification, 1855, when the Light of the World deigned to banish the spirit of darkness from the house.

It was suggested to sisters who had been candidates at the time, that natural causes might have produced those effects, but in substance the answer was ever the same: That was impossible, for vigilance committees were early formed both among the candidates and the sisters. No one was ever permitted to linger behind when all were called to a common exercise. If one or other became indisposed, two or three were selected indiscriminately by the sisters in charge to wait upon her and remain with her until she was able to return to her duties. No one was permitted at any hour to go unaccompanied to the dormitories, the doors of which were kept locked, as were also those of all adjoining rooms. When bell-ringing began during the night, every bell known to be in

the convent was locked in a room occupied by two of the sisters who concealed the keys within. Trickery was at first suspected, but the disturbances were not caused by human agency. "I have never regretted the experience—it did me good for a life time," was the sentiment the sisters expressed when closing this uncanny subject.

Frustrated in his plans to ruin their training school in the Mother House, the evil spirit now selected the sisters' first mission house and school in New York City as the scene of his next activities, which were directed against the work of saving souls through their labors in the classroom. Mother Caroline had chosen a strong staff for this, the Holy Redeemer School for Girls. Sister Alexander was appointed the superior of the community, and the principal of the school. She had as her assistant in her classroom, a young Sister, Mary Johanna Hussey, of Milwaukee, Wisconsin, who from the opening day, made a praiseworthy impression on the minds of the pupils. The esteemed Mother Mary Philemon, ex-Provincial, at present in the Mother House in Milwaukee, corroborates the facts narrated here. She was one of Sister Johanna's pupils, and a great admirer of her as a teacher and as a religious. Later this pupil became a close friend of the sisters who lived in the community with this favored soul.

The terms mystic and mysticism are often lightly passed over in reading, leaving an obscure impression on the mind and sometimes producing feelings of incredulity, or even of contempt. It has therefore been considered advisable to quote the teaching of the Church on this point, before narrating the story of the mystic, Sister Mary Johanna.

"The Catholic Church teaches that what man can not know by natural reason, he can know through revelation and faith; that what he can not attain by his natural power, he can reach by the grace of God. God has gratuitously elevated human nature to a supernatural state. He has assigned as its ultimate end the direct vision of Himself, the Beatific Vision. But this end can be reached only in the next life; in the present life we can but prepare ourselves for it with the aid of revelation and grace. To some souls, however, even in the present life, God gives a very special grace by which they are enabled to feel His sensible presence: this is true mystical contemplation. In this act, there is no annihilation or absorption of the creature into God, but God becomes intimately

present to the created mind and this, enlightened by special illuminations, contemplates with ineffable joy the Divine essence."[1]

A mystic is one who is admitted to intimate union with our Lord and receives extraordinary proofs of His love, such as making her a victim for the expiation of sin committed by the individual or by certain classes of the faithful. During all the centuries there have been mystics and stigmatists. Some of these prayed and suffered for persons high in authority, or for those whose sacred ministrations are intended for the building up of the spiritual edifice, the Church of God, in certain parts of the world. The purpose for which Sister Johanna was chosen to become a victim and for which she suffered indescribable mental torture and physical torments was, it appeared, to draw down Heaven's blessing on the parochial school system of education then in its infancy in our country, and on the young congregation which in God's designs was to become a bulwark in the hands of the hierarchy and the clergy in stemming the tide of infidelity and godlessness then threatening the country.

For two years and two months the school sisters had worked faithfully in New York City to lay deep in their pupil's minds the foundation of a good Catholic education. They had labored to teach them the doctrines of our holy Faith and to cultivate a spirit of true devotion to our Lord, our blessed Mother, the guardian angels, and the saints. Sister Johanna had spared no pains in teaching her class to appreciate the privilege of attendance at mass even on week days, and in preparing them to receive the sacraments devoutly every month. She was to pay dearly for a success that gave joy to angels and to men. The Reverend Redemptorist Fathers were happy in the realization of the increase of piety and virtue among the best loved portion of their flock. Other pastors noted the change, and they too became eager to secure sisters for their little charges.

Apparently by some invisible power, Sister Johanna was thrown with great violence to the floor of the class-room during a recitation period, January 23, 1855. When restored to consciousness, she was in a state of great pain and weakness. During many weeks she was too ill to leave her bed, despite the care of two physicians. The remedies prescribed

[1]"Mystical Theology" Catholic Encyclopedia, Vol. X, p. 665.

made her worse. She was paralyzed on the right side. Her mind remained clear, however, and she prayed almost incessantly. The sisters considered that her illness proceeded from natural causes, but the superior soon realized that such was not the case, when Sister Johanna began to give evidence of supernatural enlightenment. She warned the superior that the constitutions were being violated in the school building, and investigation proved her statement. She sometimes secretly divined that certain persons had neglected prayers which they were obliged to say, and startled them by reminding them of the omission. She also wrote to Mother Caroline that in a convent in another city abuses had arisen which our Lord wished her, Mother Caroline, to correct. The latter visited the mission, found Sister Johanna's account correct in every detail, put a stop to the abuses and had reparation made.

Long before this, Sister Johanna's confessor, an enlightened Redemptorist Father, had seen that he was dealing with an extraordinary case. She was continually suffering physically and mentally. The latter state was caused by the most violent temptations against the virtues of faith and hope, as also against belief in the real presence of our Lord in the Blessed Sacrament, the Immacluate Conception of the blessed Mother, and other articles of faith. Although she enjoyed the visible protection of her guardian angel, the evil spirits also were constantly with her, continually assaulting her. This power remained with them from the first day of her affliction, January 23, 1855, until midnight of the sixth of December, 1855. The Most Reverend John Hughes, Archbishop of New York, gave to the Reverend Father Helmprecht, C.SS.R., permission to employ the exorcisms of the Church, which were begun on the twenty-ninth of November.

The lessons learned through the exorcisms, and through the direct revelations made to Sister Johanna, should tend to encourage the sisters to devote themselves heart and soul to the instruction of youth, and to make them understand in some degree the great loss entailed by even one day's absence from their classrooms. The following explanation will make this clearer. Sister Johanna made a vow of obedience to her confessor, which she observed perfectly. By virtue of this vow she obtained power *against* and *over* the evil one. It is needless to remark, this was the extraordinary power of the priesthood, exercised by her confessor

through Sister Johanna. On one occasion, after she had commanded Satan in the name of Jesus to tell her what injured him most, he answered: the mass, the confessional, prayer, corporal chastisement and mortification; the conventual virtues of obedience, humility and uprightness, and the instruction of youth in the schools.

The Annals of the convent written by the superior, Sister Alexander, tell us that during the season of Lent, 1855, Sister Johanna received the impression of the crown of thorns, the wound on the right shoulder, and the stigmata in her hands, feet and side. During Holy Week, she seemed to be constantly in intimate union with our Lord. She asked to be permitted to go to bed before twelve o'clock on Good Friday, saying that she would get up after three hours. She immediately fell into an ecstasy, in which she appeared to be suffering in her own body what our blessed Savior bore for our redemption on Mt. Calvary. The confessor, the superior and several other sisters remained as witnesses around her bed during this time. The convulsive action of her muscles, especially those of her head and face, indicated that she was being tortured. Shortly after twelve o'clock, she stretched out her left hand and tried to close her fingers, as if in pain; two red spots of blood were soon noticed on the palm and on the top of her hand. Then the right hand was stretched out, with seeming difficulty, and the same contractions of the fingers were repeated, the spots of blood were found as in the left hand, and the movements of the head from side to side continued. At times her eyes were raised heavenward, but the glances were usually sideways. Then her whole body stretched violently and the bystanders heard a noise, like the cracking of joints. Sister Johanna then placed her right foot over the left. The contortions of her face, the gnashing of teeth, and other motions told that her pains were excruciating. On both feet, what appeared to be red spots of blood were clearly seen. Her chest heaved and the body fell back against the bed. Thus the three hours dragged slowly on. The confessor questioned her from time to time, asking such questions as, "What are you suffering now?" Her answer came clear and distinct, "Complete abandonment." "By whom are you abandoned?" "By God and man." Again he asked, "With whom are you now?" "With Jesus." "Where are you?" "On the cross." Those around the bed listened, though some could not understand everything distinctly, but all heard

her say twice, "O God!" and "I thirst!" Shortly before three o'clock the confessor asked her again what she was suffering; she answered, "Thirst!" Her lips from time to time made the movements usually observed in those who suffer from a parched tongue and lips, and the pitiable rolling of the eyes from side to side were an unspoken plea for relief. During this time her arms and lower limbs were rigid, not even a finger could be moved. The superior lifted her right foot, but the left adhered to it so firmly that both rose together. At three o'clock, her head dropped to the right side, and she was at peace. Her body lost its rigidity, and the members became flexible.

On account of her great weakness, she was permitted to rest in bed until five o'clock. She then arose and performed her customary duties with her usual exactness, but one could see that she was completely absorbed in some overwhelming reflection. She remained in this state until the Church celebrated the mystery of the Resurrection on Holy Saturday, when she became the picture of unearthly joy and peace.

These sufferings were repeated each Holy Week until Sister Johanna's death in 1860. She remained a victim of expiation for sin for nearly six years, during which time she enjoyed the revelations of our Lord who frequently appeared to her during her thanksgiving after Communion. Once He chided her for her lack of faith and obedience, because she had begged Him to take from her all external evidences of His predilection and allow her to teach school like the other sisters. The benign Savior answered that it was His will that she should remain in that condition, that she must be willing to suffer even more than she had hitherto done. Also, that she must be perfect in faith and in obedience. If she would do this, He promised that she should always enjoy the consolation of the visible protection of her guardian angel. Our blessed Lady of the Immaculate Conception also frequently appeared to her as did her patron, St. John the Evangelist. The latter and her guardian angel sometimes did in her stead the work assigned to her by obedience. This favor occurred only when tasks were imposed upon her that were beyond her physical strength and endurance.

On the eve of a great festival, Sister Johanna was told by her confessor to go to the chapel and spend an hour in adoration before the Blessed Sacrament, after which she was to decorate the altar and sanctu-

ary. Her feet were so sore that she could stand only with great difficulty, but she obeyed and made her way to the chapel, the other sisters retiring for the night. Her guardian angel took over the work of decoration in her stead. The next morning all the sisters recognized the fact that it had not been done by human hands, for they declared it seemed to them unearthly in its beauty and exquisite taste.

Later the superior gave Sister Johanna a test command, which she knew no one could carry out in so short a time without the aid of several assistants. A pastor had ordered flowers for his altars. Shortly after the order had been turned over to Sister Johanna to fill, the superior went to the latter's room, where she found the flowers completely finished ready for delivery. At the command of obedience, the sister acknowledged that her guardian angel and her patron, St. John the Evangelist, had performed the task for her.

In speaking of these and similar experiences, the sisters were wont to emphasize the fact that all in their community were impelled to lead lives of extraordinary fervor in consequence of what they learned of the supernatural while witnessing these and similar occurrences.

Sister Johanna died November 26, 1860, in the sisters' convent on Fourth Street, New York. The frailty of human nature no longer supported the body which had been so racked during the years of expiation. There are still living a number of sisters who heard the above narrated facts either from the superior herself or from other members of the community. Until very recent years, when death claimed the last of her companions, they kept alive the memory of Sister Johanna's virtues and sanctity, by relating from time to time little anecdotes concerning her.

Bishop Neumann of Philadelphia, the Reverend Father Helmprecht, C.SS.R., and other Redemptorist Fathers desired to have her cause presented to Rome, but Mother Caroline was satisfied "to keep the secret of the King" in her heart. She knew the designs had been accomplished which our Lord had had in permitting the young sister to glorify His Name, and for her that sufficed. The congregation was then in its infancy and too poor to bear the expense of taking up the matter with Rome; besides Reverend Mother shrank from anything likely to cause notoriety. She also knew that the apostleship of prayer and suffering

would continue in the community. It is truly remarkable that Notre Dame infirmaries have never been without their hidden saints.

Coincident with this visitation, other mysterious manifestations began to agitate the religious, though not in so terrifying a manner; they rather exercised a beneficial influence.

In the year 1856 when the upper oratory, now the Chapel of the Relics, had been blessed in the Milwaukee Mother House, choir-prayer was heard in the midnight hours, before the altar on which the Most Holy Sacrament reposed. On high festivals and particularly during the octave of All Saints, this was a regular occurrence. In responsive choirs, sweet, soft voices recited anthems of praise to the Most Holy Sacrament and the Immaculate Virgin, or devout prayers for the Poor Souls. These were so distinctly audible that there could be no delusion. In the beginning Mother Caroline made investigations to ascertain whether all the inmates of the house were in bed, but found no one missing. There was something awe-inspiring in those unearthly strains. There was no disturbance. Nothing was heard but prayer. This continued for many years. Fear gradually subsided and gave way to confidence. Bishop Henni and Mother Caroline succeeded in convincing the sisters that no evil powers could be engaged in these devout and soul-stirring prayers. In the course of time, the sisters were wont simply to say, "The Poor Souls are praying again."

Mother Caroline regarded these mysterious occurrences as an exhortation to continual prayer before the Most Holy Sacrament, and this gave rise to her idea of establishing perpetual adoration, which from that time forth was the one ardent desire of her heart. To realize it in some degree, she appointed hours of private devotion for one or more sisters, and this practice in course of time became an uninterrupted adoration of the Most Holy during the day time. In the beautiful Chapel of Perpetual Adoration, the crown of all her undertakings, we behold the result of that mysterious choir-prayer in the oratory. Mother Caroline made this statement on her deathbed.

CHAPTER V

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come!"

FRANCIS THOMPSON.

On account of the increase of pupils in St. Mary's Institute, and the reputation gained even in those early years by its musical programs, Mother Caroline now employed Count Albert of St. Vincent as head of the music department which was filled to capacity. Milwaukee was a musical city in which first class performers were found; besides, Wisconsin afforded an excellent field for music teachers and organists, many of whom were trained in the Institute.

Count Albert had been court musician in one of the royal houses of Europe, but was obliged to flee to escape the fury of the revolutionists of 1848. Refined, kind, and gentle, he was held in high esteem by all, especially by Father Urbanek whose labors in the Institute were lightened by his assistance. The Count taught piano, harp, singing, and theory. The house in which he lived, owned by the Romadka brothers, can still be seen from the windows of the Angels' Hall, formerly the main study hall of the resident pupils. From his room he would listen to the young ladies practicing their regular exercises, or preparing their numbers for the recitals.

Count Albert was the first of a long line of professors who taught music at St. Mary's. Father Alexander Hattenberg was engaged in 1855 to assist Father Urbanek in teaching the novices and candidates. He was an excellent organist and choir director, and a thorough, painstaking teacher. He taught also French and English, specializing in composition in both languages.

Professor Spiegler was an expert violinist and a successful teacher. He taught in the sisters' training school and in the young ladies' department. His pupils later became welcome members of musical societies.

Weekly recitals were required of the pupils in order to increase their self-confidence and to give them ease in playing for friends. Until their parts had been criticised by Father Urbanek and by members of one of the musical societies of the city, they were never permitted to perform in public, for instance at the frequent entertainments given in those years, and at the commencement exercises, which of necessity were elaborate affairs.

The following excerpt from a letter, dated May 6, 1856, written by the Reverend Anthony Urbanek to the Reverend R. Overkamp, Business Manager of the Louis Mission Society in Munich, shows more clearly than could any words of the writer, the chaplain's views about the demands made on the sisters in the early fifties.

"I am writing these lines on the eve of my departure on a long and perilous journey. I shall accompany the Superior, Mother Caroline, on a visit to all our houses in America for the purpose of cementing more closely the bonds of unity among our widely separated houses in the East, South and West.

"One must bear in mind from what cosmopolitan sources the members of our congregation are recruited. We are blessed in this that we can say that the foundation is already well and solidly laid by a generation, of whose conditions those on the other side of the Atlantic can not possibly form an adequate idea, but such as are capable of thoroughly converting any skeptic.

"Each sister's development must be many-sided, as her activities are many and diverse. They receive in their schools the children of the wealthy, the refined, the educated; the children of the middle classes, of honest, God-fearing parentage, who form the bulk of our citizenry; thirdly, the children of the poorest in mental and material endowments. The sister must be equally at home with all classes, she must adapt herself to all possible requirements; in a word, she must be trained to become all to all in order to win all to God.

"What I wish to say is that hardly any other order of women can be found that is more truly a missionary society than is this newly founded Congregation of School Sisters of Notre Dame. The population of this country is pre-eminently a mixture of the most re-

fined and cultured, and the coarsest and the rudest elements; of the best and the worst; and these traits are early discovered in the children. Without detriment to the religious spirit, the sisters must accommodate themeslves to all these conditions in order to achieve their life's purpose, the salvation of the souls of the young.

"I should like to see your Reverence transported to some of our rural missions which, to tell the truth, are dearest to me. We have four of this kind in Wisconsin. Here the School Sister works quite according to the spirit of Bishop Wittmann. The most forsaken and spiritually the most destitute children are intrusted to her care. Everything must be done for them. They must be taught to love cleanliness of body and of soul, to imbibe noble principles, as the foundation of a good and honorable life. The sister must gain the affection of her pupils in order to induce them to attend school regularly, for in many cases the parents will not compel them to do so. But your Reverence must not conclude that the rural schools alone contain pupils that are strangers to the doctrines of our holy Faith and to the beauties of our holy religion. Pupils in our town and city schools have seldon learned much about the Church. They are surrounded on all sides by examples of glaring atheism. The bitterest scorn for all that is sacred, and for all authority, is openly manifested. A School Sister must cope with all this, and with her full power, make reparation to God for all the insults heaped upon Him by those of her surroundings."

The cornerstone of St. Francis Seminary was laid by Bishop Henni, July 15, 1855. This was an event of supreme importance for the Diocese of Milwaukee. Hitherto, the seminarians who were studying for the priesthood had been housed in very restricted quarters, and not all of the young men who felt called to missionary labors could be accommodated. Extraordinary efforts were made by the workmen to have the building ready for occupancy, January 29, 1856, the day set for the dedication. After the blessing of the seminary, Bishop Henni appointed the Reverend Father Heiss the first rector, and the Reverend Father Salzmann procurator. They enrolled twenty-five students the first day. The Reverend George Rehrl and Professor Bernard Durward assisted

CHAPEL OF OUR LADY, QUEEN OF ANGELS, REAR VIEW

in teaching. The latter, an ardent convert to the Faith, offered his services in the new seminary, charging a mere pittance for his salary.

Five postulants received the habit, September 8, 1855, in St. James Church, Baltimore. The members of the congregation attended in large numbers and were greatly edified by the deep piety and the spirit of self-immolation apparent in the young novices. On the same day, our Lord called to Himself the young Sister Augustine, for a number of years a sufferer from tuberculosis. The sisters recalled with gratitude the kindness shown to her for some months by the Sisters of the Visitation at Catonsville, Md., while she was their guest during the incipient stage of her malady.

The year 1856 began with a sacrifice which brought sadness to many a heart. Bishop O'Reilly perished at sea early in January. Remembering his kindness to her on her European voyage in 1850, Mother Caroline had masses and prayers offered for the repose of his soul, and recommended him to the prayers of the sisters and their pupils.

Mother Caroline, and Mother Mary from Baltimore, undertook the long and tedious journey to New Orleans, May 1, 1856, for the purpose of learning conditions and prospects for the opening of two schools in the parishes of the Assumption and St. Alphonsus, both of which were in the care of the Redemptorist Fathers. The following letter written by Mother Caroline to the Louis Mission Society gives a clear statement of the causes which led the Reverend Rector, Father Anwander, to invite the School Sisters to take charge of these schools.

The record of 1856 opens with a report written by Mother Caroline to the Louis Mission Society. This will doubtless find welcome place here, since it gives the reader an insight into her views and opinions which otherwise he could not easily obtain.

> "We poor sisters have again been fortunate in receiving four thousand five hundred florins towards the support of our missionary congregation, for which, in behalf of all the sisters, I offer once more my heartfelt thanks. Not in words only is our gratitude expressed, but in fervent prayer for our benefactors and friends.
>
> "My heart bounds with joy when I write that we are able to direct four thousand two hundred children to pray to our all-bountiful God in behalf of the Board of Directors and of all the members

of the Louis Mission Society, to storm heaven, as it were, that our merciful Father in His boundless goodness would pour down upon them the fulness of His blessing, and to reward them a thousandfold, especially in a blissful eternity, for every mite they have contributed for the extension of His kingdom on earth.

"We have more than four thousand pupils who are taught and cared for by our sisters in eighteen schools and four orphanages. The congregation now numbers eighty-four members in the United States. Our missions are placed especially under the protection of the Blessed Virgin Mary, and their glory is therefore enhanced by the adornment of her admirable name. On the Feast of the Espousals of the Blessed Virgin Mary our congregation celebrates its ecclesiastical birthday, as it was approved by the Vicar of Christ, Pope Pius IX, on that day. As daughters of Mary, under her maternal protection we labor for the extension of our holy Faith wherever God's Providence calls us. Truly a sublime and holy vocation! Oh, that more young maidens would embrace it!

"Thus far we have had no dearth of vocations; on the contrary, a goodly number have applied. Thirty-two have recently sought admission. During the past year twenty-eight novices pronounced their first vows, twenty-one postulants received the habit, and thirty candidates were admitted. Notwithstanding this increase, our personnel is always insufficient for the demands of the missions.

"Applications for sisters for eleven schools have been received within the last months. Thousands of children are waiting, in need of a Catholic school. To supply their needs a much greater number of sisters would be required. Even if we had them it would be impossible to shelter them in the Mother House which, in spite of the new annex, is again too small for our numbers. Far less are we able to buy dwellings for our sisters on the missions where poverty presses in every way. Therefore, we poor School Sisters can only beg that the august Board of Directors would once more come to our aid.

"More and more progress is being made in establishing schools, and with them the expenditures likewise increase, especially now when prices are so extraordinarily high. We must, of course, econ-

omize everywhere. It is a miracle of God's sustaining power that our young people, who are obliged to study all day are so healthy, contented and cheerful, when they must live on plain, coarse food, consisting principally of maize and other vegetables. Were it not for the grace of vocation, these young women could not endure their privations. After entering, they find everywhere poverty and self-denial. Yet they come in ever increasing numbers. It is clearly evident that the marvelous growth of our membership here in America is the work of God's hand, that the salvation of young souls lies in His holy designs. Conditions are everywhere favorable for the furtherance of our work in the schools, except that poverty hampers us at every step, especially in the erection of necessary buildings. Relief in this matter can be found only in the donations of the Louis Mission Society, for which, in the name of the whole congregation, I again plead most earnestly.

"We are obliged to buy a piece of property in the very near future, and to erect thereon a building for either the candidates or the boarders, as the number of the latter is increasing rapidly. We expect to be able to save a part of this year's income from the Institute, but we must first provide for the sisters and candidates whose fare ought to be more nourishing if we wish to preserve their strength and vigor. Hitherto, as I have already reported, the sisters on the missions by their paltry savings have paid our bills for maintenance. This year there are eighty souls in the Mother House, very few of whom are earning.

"When I wrote that conditions are everywhere favorable, I did not wish to imply that we encounter no hindrances and suffer no contradictions. No, indeed; they are sometimes our daily portion. They constitute an essential part of our vocation, and also of our consolation, since we do not belong to the world nor do we seek its acknowledgment or its esteem.

"A missionary sister, united as she is to God by her sacred vows, must under all circumstances, stand firm in her adherence to duty. In the midst of many contradictions, she must maintain her apostolic spirit; coming in contact with the world, she must attract it to herself, not letting the world draw her to itself. In order to work

successfully she must act entirely in the spirit of her congregation. Thanks to the infinite goodness of God, I can say that though our sisters are not in every respect perfect, they nevertheless strive for perfection, and are full of zeal and good will.

"What are contradictions and opposition to a sister, if her pupils are docile, devoted children who give promise of becoming practical Catholics, worthy members of society and honorable citizens of their country? Twenty pupils in our Institute and orphanages have received baptism; among them are girls whose ages range from fifteen months to nineteen years. What happiness for me as a missionary sister, to labor for the conversion of souls who were once unbelievers. Surely one such conversion compensates a sister for years of suffering and adversity. Such experiences bring genuine joy, which has its source in God alone and will last eternally.

"There are other phases of our service to the children, which though sad in themselves, even heartrending at times, also bring their meed of joy to the sisters. Imagine, if you can, what it means to take the place of a true mother to abandoned or entirely destitute children. Foundlings undoubtedly awaken the most tender compassion, and receive our fullest measure of love. Fifteen of these poor little creatures, ranging in age from a few hours to two or three weeks, cast off by those who should be their natural protectors, have recently been brought to us; some, having been exposed to the elements, died in a short time. Others lived a few days or weeks only, notwithstanding the utmost care of which we are capable. What suffering! Scarcely ushered into life, they must begin their struggle with death, and its attendant miseries. But, O miracle of God's love for His children! They are baptized, and pass from the abyss of suffering to the enjoyment of heavenly bliss. Last summer, when the cholera raged so violently in many parts of our country, our orphanage and schoolhouse in Detroit was converted into a hospital for children. The Sisters of Charity were obliged to place beds in the corridors of their hospital in an effort to provide accommodations for the crowds of patients sent them.

"In the course of two or three months, our sisters nursed ninety sick children, among them many infants who had to be taken from

mothers infected by the contagion; fifty-four of these fell victims to the pestilence. The sisters were spared. They now recall with gratitude this time of peril.

"Thanks be to Divine Providence for the jewels sent us in the persons of these children, through whom we are able to acquire treasures for eternity, which thieves cannot steal, nor moths consume. How rich, through them, becomes the poor School Sister, despised ofttimes by the world! How contented she lives, how blessed she dies! Of this our deceased Sister Mary Christina gave manifest proof; our tears for her have not yet ceased to flow. A child of grace, she died but recently, on the sixth of March. Her life and her death correspond with the meaning of her name, Christina.

"She was a native Indian of the tribe of Ottawas, one of the most powerful in these parts. In the year 1830, on the Feast of the Assumption, she was born in a neighboring forest. When she was ten years of age, her parents and their four children were baptized by a priest of the Society of Jesus. On this occasion she heard for the first time the Our Father recited, and learned it.

"Five years ago this promising maiden was received into our congregation, where till her death she edified us by her obedience, meekness, humility, and above all by her deep-seated charity.

"Last fall she pronounced her vows with manifest devotion and fervor. Not long afterwards she was seized with a fever which was happily controlled. Later she again became ill, this time from an affection of the lungs which developed into tuberculosis. Although the sister failed noticeably day by day, she always appeared cheerful, patient, and resigned to God's will. She was confined to her bed only ten days, during which time she received the last rites of the Church with true devotion, and familiarized herself with the thought of her approaching death. With calm resignation she awaited its coming; her conscience was at peace, nothing disturbed the serenity of her soul. A picture of slumbering innocence, she lay on her couch of pain, her lips continually moving in prayer. Summoning her last strength, she renewed her vows; made an effort to say aloud, 'My Jesus, for love of Thee I desire to die in poverty,

chastity, and obedience.' With her crucifix clasped in her hand, and her gaze fixed on the image of her love, she breathed forth her angelic soul.

"Her corpse was beautiful; her peculiar Indian color had given way to one that resembled bleached wax. A look of sweet peace glowed on her countenance—a shadow of her happiness in the other world. Like a lily on a broken stem she lay, inspiring beholders with reverence and love. The pupils could scarcely be prevailed upon to leave her bier. All who saw her quiet loveliness were edified; many kissed her hands reverentially. A Protestant lady was so impressed that she declared her intention of becoming a Catholic and a religious.

"Painful it was to us, the early demise of this excellent sister, yet full of consolation was her blessed death. Though all that was earthly of our loved one reposes in a silent tomb, the influence of her good example and sweet piety will remain always with us until our reunion in the heavenly Father's home. According to the promise she made, Sister Christina will be an intercesser in our needs.

"This fidelity at the same time enables us to offer our thanks once more in a practical manner to the esteemed Board of Directors who have so generously aided in carrying out the design of Divine Providence in the propagation of our congregation. With God's assistance we promise this fidelity."

In the latter part of August of this year, 1856, Sister M. Theophila was called from Baltimore to the Mother house to assume the duties of mistress of candidates, and superintendent of city schools. This appointment meant much for the progress of educational work among our young candidates. Sister Theophila gave regular courses in pedagogy and assisted Mother Caroline in many other ways. Besides, she laid the foundation of a true religious missionary spirit in future members of the congregation.

Late in October, 1856, Mother Caroline went to Rochester, New York, for the purpose of opening a school at Perkinsville, not far from that city. She arrived November first, and placed three sisters in charge of the new school. The superiors of St. Joseph's and St. Peter's Schools in Rochester were asked to aid the new foundation, and on their assur-

ance that they would cheerfully assist in getting things comfortably arranged before winter, Mother Caroline returned to Milwaukee.

On November 14, 1856, there died in Theresa, Shawno County, Wisconsin, the great Solomon Juneau, founder of the city of Milwaukee, its first mayor, its first postmaster, and the donor of many lots of ground on which churches, schools and other public institutions were erected. His remains were buried in the Catholic cemetery at Milwaukee. The funeral, held from St. John's Cathedral, was attended by thousands of the city's best citizens. Solomon Juneau was a practical and loyal Catholic, a man of noble character and intellect.

Accompanied by nine sisters, Mother Caroline left Milwaukee for the South, November 28. They reached the Crescent City, December 6, and, on the eighth of December, the School Sisters spent their first day in the classrooms of St. Mary's Assumption and St. Alphonsus' Schools. In the former, one hundred fifty pupils were registered; in the latter, three hundred. The sisters had at the time three important centers for their work in the vast field of the United States. Milwaukee, the chief center for the whole country; Baltimore, the center for the Eastern States; and New Orleans, henceforth to be the city from which their work would radiate to other parts of the Southland. Shortly after the opening, Mother Caroline returned alone to Milwaukee to prepare for the grand festival of Christmas. She was made happy by satisfactory reports received from the directors of the different departments; Father Urbanek assured her of the success with which the professors had performed their duties in the different classes, while the builders had a similar encouraging account to give of the result of their labors. Fatigued from her journeys, she nevertheless disposed of her correspondence, and held a personal interview with all the professed sisters in the house.

How happy she was! During the year just passed the candidature had received a notable increase in numbers, additional talent, and in superior educational gifts of several of the entrants. Among them were the future Mistress of novices, Sister Gregory, who had recently entered from Ohio, where she had received a college education; Sister Helen, a playwright, and a journalist, an adept in English composition and allied subjects; Sister Pauline, who besides being a good all-around

scholar was an expert in history and literature; the two sisters, Honora and Margaret Hussey of Milwaukee, and Sister Ildephonse of Rochester, New York. All of these did valiant work in laying deep the foundation of the educational work of the sisters in different parts of the country.

Before the beginning of her journeys to distant missions in 1857, Mother Caroline wrote to the Reverend Director of the Louis Mission Society, the following report of the progress made in the previous year:

"Milwaukee, March 9, 1857.

"Reverend and dear Father:

"Again I have the honor of giving you an account of the affairs of our congregation. I do so with profound sentiments of joy and gratitude, because of the special favors bestowed upon us by God, and also by the kindness of your Reverence as Director of the Louis Mission Society. May God reward you a thousand fold is a prayer from the depths of my grateful heart, in the name of the entire congregation, which during these nine years has received such generous help from the society. Especially do I thank you for aid in building the Mother House.

"Thus far we have scarcely been able to pay the debt on the building lots. A long time must elapse before we shall be able to finish the whole structure. However, if we may continue to count on the generous assistance of the esteemed Director of the Louis Mission Society, this may be accomplished sooner than contemplated.

"How rapidly our congregation is spreading may be seen from the fact that since last year we have founded three more missions, which have given us an increase of seven hundred pupils; we have received fifty candidates, twenty-three novices and sixteen professed sisters.

"In order to supply all the recent demands, we should need thirty additional sisters for the missions already established.

"Of the three missions recently founded, one is at Perkinsville, N. Y., in the diocese of Buffalo, another at Calumetsville, Wisconsin, and the third in the city of New Orleans, La., of world-wide renown. To found these missions it was necessary to travel

more than three thousand miles. Accordingly, they are vastly different in climate, conditions, and mode of living, as will be readily seen from the following incomplete description of my journey.

"During the last three years, the Reverend Redemptorist Fathers have urgently requested that the sisters take charge of the girls' schools in their parishes in New Orleans. Our acceptance was continually postponed through lack of sisters, and on account of the unhealthful climate. But when God calls repeatedly, all hesitation must cease. 'If God be with us, who can be against us?' This exclamation was our sustaining thought. The many masses, holy communions and prayers offered to God for blessing on this undertaking encouraged me.

"All the sisters on the missions, as well as in the Mother House were notified of our inspection tour to the South. The date set for our departure was April 24. Sister Mary from Baltimore accompanied me. After fastening a relic of St. Peter Fourier to my crucifix, we bade farewell to all in the dear Mother House at two o'clock in the afternoon. As we drove away, we heard the convent tower-bell ringing for prayer. The thought that many prayers for Divine Protection would daily be offered for us, filled our hearts with greater confidence. Our itinerary took us first to Chicago. As we did not know how to reach the convent of the Sisters of Mercy with whom we had expected to lodge, we took rooms in the Foresters' Hotel.

"At half past nine o'clock next morning we took the train for Cairo, Illinois, arriving there during the night. This city is situated at the confluence of the Ohio and Mississippi Rivers.

"At two o'clock in the afternoon we left the hotel where we had taken a good rest, and boarded the steamer William Noble. There were on board about fifty passengers and a crew of forty-five men. The captain was exceedingly kind to us and reduced our fare to thirty dollars for seven hundred miles. The surface of the water was very smooth and the vessel glided gently with the current. We noticed much driftwood near the banks, some of it consisting of large trunks of trees, uprooted by storms. These were becoming dangerous to navigation, but the government has ordered the river

cleared of obstruction and many accidents will no doubt be prevented. Enchanting forests line the shores.

"During the first day we passed twenty boats loaded with freight. Some carried furniture, some cattle and other live stock. Many from New Orleans had cargoes of rice, cotton, tobacco, sugar, molasses and southern fruits.

"About fifty miles south of Cairo, the cotton plantations came into view. Slave cabins run in regular rows, with a large dwelling for the overseer near by. Later we passed sugar plantations and saw negroes hoeing the cane as potatoes are hoed. The delicate green stalks about fifteen inches high made a charming picture.

"One of the large plantation owners was on our boat. He seemed to be very much liked by his slaves, for with a shout of joy, 'The master is coming,' they hurried to the landing, eager to carry some of his effects. He patted them good-naturedly on the shoulder and smiled a friendly greeting.

"The first two nights passed without adventure. On the third an electric storm arose, lasting several hours. The heavens seemed afire. Thunder rumbled and flashes of lightning split the sky. The vessel ran aground; we remained at a standstill until daylight. A heavy rain fell.

"With great difficulty our boat was drawn off the muddy ground; once more we breathed freely when we reached the middle of the stream and the vessel proudly sailed to port, which we reached without further mishap on the first of May.

"At three o'clock in the afternoon of a beautiful spring day we entered the harbor of New Orleans. Hundreds of vessels from all the countries of the world rode at anchor in the bay. The city is lower than the river banks, but skillful engineering has provided strong levees which prove a fairly safe protection. There are fifteen slave markets in the city. It made us sad to see the auction blocks, on which human beings are sold to the highest bidder. We finally reached St. Mary's School, and were met by the Reverend Father Anwander, C.SS.R., who had us escorted to the house of a parishioner, who offered us hospitality while in the city.

"Having partaken of a well served supper, we went to St. Mary's Church for May devotions where we heard our heavenly Mother's praises proclaimed in an eloquent sermon, and in the familiar hymns sung so often in our convent chapels. After Benediction we returned to our lodgings; here, for the first time, we learned the use of a mosquito bar. What a blessing that the nights in New Orleans are cool!

"On the following day we called on His Grace, Archbishop Blanc. His personality is as venerable as it is amiable. A kind and gracious reception was accorded us. His Grace welcomed us heartily to his diocese; all preliminary business was transacted to the satisfaction of every one concerned. May Heaven spare the good archbishop for many years. We spent three days in New Orleans and arranged to send nine sisters there the following autumn.

"We started on our return journey May 4, and reached the Mother House on the thirteenth.

"Nearly all of the sisters volunteered for this difficult mission. What a consolation for me! The day fixed for the departure was November 21, Feast of Our Lady's Presentation in the Temple, an appropriate day for her daughters to make the offering of themselves and all they hold dear, on the altar of her Divine Son.

"Not until the eve of the Feast of St. Andrew, great lover of the cross, was it possible for us to begin our journey. Long continued rains had caused washouts; and the trains could not run.

"I accompanied the sisters. The large number of 'oddly dressed ladies' attracted much attention, as we travelled in secular garb. Some admired the sisters' courage, others pitied them. We were shown great kindness at the hands of all, from the captain and his crew to the youngest of the passengers. Again we were asked only half fare.

"We reached the port of New Orleans during the night, December 5. By seven o'clock the following morning we were driving through the streets of the city, reciting the Te Deum and the Salve Regina in thanksgiving for our safe arrival. After a cordial reception by the Reverend Father Anwander, C.SS.R., we were conducted to the convent prepared for us.

"After breakfast, we were waited on by a number of ladies—future patrons and co-workers. The news of our arrival spread quickly; the convent lawn and garden were soon crowded with spectators to whom we were evidently objects of curiosity.

"In our garden, vegetation was in vernal bloom, although it was early December. Our first day in New Orleans was a very busy one. Of our seven fine rooms, the largest was selected for a chapel. We immediately called on His Grace, the Archbishop, who graciously renewed his welcome of the congregation into the diocese of New Orleans, and received the individual sisters, henceforth his devoted daughters. His beneficence was crowned by permission to reserve the Blessed Sacrament in our chapel. We spent the remainder of the day preparing the altar for the first mass. Father Anwander provided a ciborium, and the dear Ursuline nuns generously donated candlesticks, vases and twenty dollars in gold. In church on the morning of the seventh, we appeared in full religious garb. Our arrival and the opening of the schools on the following day were announced. It was the Feast of the Immaculate Conception, and, under the patronage of our Immaculate Mother, we assumed charge of more than five hundred girls, whom we conducted in procession from the church to their classrooms, organizing and perfecting arrangements to facilitate the work of the sisters. They are obliged to teach English, French and German.

"In God's holy name, I took leave on the morning of the seventeenth, bringing with me a little orphan whom I have placed among those in Elm Grove who are being supported and educated by His Majesty, King Louis. On the return journey the weather became bitterly cold. The coaches were crowded with passengers hastening home to spend Christmas with their dear ones. A criminal was brought in, guarded by two policemen. The horrible picture presented by this depraved human being was indelibly stamped on my mind.

"My journey home was safely completed. New Orleans was the eighteenth foundation made here within ten years. The convent in that far-away southern field of labor cost four thousand dollars, which sum was loaned to us at low rates of interest by bene-

factors. We made the purchase, trusting in Divine Providence, and in the benevolence of the Louis Mission Society. The purpose of our missionary congregation is none other than the expansion of God's kingdom on earth, the same purpose to which your noble society is so zealously devoted. I need not state that we endeavor to reflect honor and credit on a society which has done and continues to do so much for the cause of our holy religion in this country.

"It is a source of consolation to us that despite our poverty, we still possess means of making some return to our benefactors. In union with the many prayers of our dear children we can and do unite our own, in the hope that they will draw down the richest blessings upon them from the throne of divine Love.

"With profound respect, in the name of our entire congregation in America, I have the honor to be

"Mary Caroline, S.S. of Notre Dame."

Early in the spring of 1857, Mother Caroline again visited the East. In the words of a sister who chronicled the events of that time, "she brought sunshine to teachers and pupils." Wherever she went she visited the orphans. In May, the sisters in charge of St. Anthony's Orphanage, Baltimore, took possession of new quarters.

At the end of October, Mother Seraphine was transferred to Milwaukee from Baltimore, where Mother Mary succeeded her as superior.

During the summer of 1857, two retreats were held in the Mother House, thus giving nearly all the sisters an opportunity to spend at least a fortnight in the old home where they had received their early training. In November, 1857, Mother Caroline sent sisters to New Orleans to take charge of St. Joseph's Orphanage. They arrived on the twenty-fifth and opened the institution on November 30. There were one hundred and seventy orphans, both boys and girls; nearly all were suffering from various diseases. In a few months, with good care and medical attention, they were restored to better health.

At St. Henry's Church, Watertown, Wisconsin, the sisters opened the only new school of the year, 1857, on the Feast of St. Francis Xavier, December 3. Since this date, the number of pupils has in-

creased in proportion to the growth of the parish, and the School Sisters of Notre Dame continue in charge.

The Reverend John D. Norris, D.D., pastor of St. Bernard's Church, Watertown, Wisconsin, obtained from Mother Caroline four sisters for his parish school of which they took charge September 8, 1861. The superior, Sister Patricia, was the daughter of his friend, Mr. Edward Hussey, of Milwaukee. As a resident student in St. Mary's Institute, she had been a member of Dr. Norris' classes, having attended them as a boarder, candidate, and novice, during the time of his professorship there. St. Bernard's School drew pupils, not only from the town, but also from its environs. Some were teachers who attended for the purpose of preparing for further teachers' examinations. In those days there was a promising field for Catholic lay teachers, as religious teachers were few, and in many of the settlements the majority of families were Catholics, who welcomed one who, after school hours, could prepare their children for first communion and confirmation.

In the year 1857, the congregation again suffered the loss of three young sisters; one died in Pittsburgh, the second in Town 8, Wisconsin, and the third in the Mother House during Christmas week, on the Feast of Holy Innocents. Mother Caroline was sorely distressed over these losses. Vigilant in trying to lessen the hardships connected with the strenuous life the sisters led in those pioneer days, she sought advice from Dr. Johnson, a reputable convent physician.

Bishop Henni had, from the beginning, realized that the American sisters were not sufficiently robust to do classroom work, and to rise at midnight for the Divine Office. Hitherto, the constitutions of St. Peter Fourier, were observed in their essential points. Now ammendments were to be made. May 13, 1859, new constitutions with these modifications were approved by Pius IX for six years. Among the privileges resulting, was that the Office of the Blessed Virgin Mary was substituted for the office of the day, and the sisters were no longer obliged to rise at midnight to pray. A further modification of the rule for rising was made and approved by Pope Pius IX for the sisters in America only, who now rise at a quarter to five instead of at four o'clock.

The sisters assumed charge January 7, 1858, of St. George's School, Kenosha, Wisconsin. The pastor was the Reverend Simon Bardarsch who remained there only one year. The pupils numbered sixty in the beginning. Many unnecessary hardships were encountered in the establishment of this school, over which charity requires us to draw a veil. For the sake of the immortal souls of these dear children, the sisters persevered for many years until better days arrived for both pupils and teachers.

The following is Mother Caroline's Report to the Louis Mission Society.

"Milwaukee, Wisconsin, April, 1858.

"To the Esteemed Director, Louis Mission Society.

"A decade has passed since our congregation was transplanted to America—a decade during which we poor religious have received many and great benefits through the kindness and influence of the Director of the Louis Mission Society.

"The tiny mustard seed planted by our universally loved Mother General, Mary Teresa of Jesus, warmed by the rays of divine grace and supported by the continual influx of generous donations from Europe, is growing into a fruitful tree. The seed has also been moistened by the waters of adversity and trials, especially such trials as arise from local conditions. To foster and preserve the spirit of our congregation, the voluntary renunciation of one's own will, in a land where the spirit of independence prevails in every phase of life, is indeed difficult. How much more difficult to mould daughters of this country into true religious! Those who are called must needs have will power, and require a longer time of preparation to grasp and adopt the spirit of the congregation. Some of those who enter our candidature return to the world chiefly because in early childhood they were not trained to obedience, submission, and self-renunciation. Add to these deplorable conditions the diversity of nationalities among these young girls who are here to be moulded according to one spirit and one religious rule in order to comply with the demands of our congregation and Holy Church, whose object is to form them into missionary sisters. Theirs is the self-imposed task to strive for perfection and to labor

assiduously for the salvation of the children intrusted to their care. Truly a holy and strenuous work, which requires manlike firmness and indomitable patience and prudence.

"To maintain her own position, a School Sister must frequently use her influence indirectly only, and must do so more on account of the attitude of the parents who resent a fancied invasion of their authority, than from any cause presented by the children themselves. If the teacher is firm and persistent such persons regard her as domineering and despotic and her labor among them will be unproductive. Compulsion and 'must' may not be used. What can not be achieved by kindness is unattainable, at least in the average case. All must be accomplished through love and patience. Love of God must be the religious teacher's sole motive, otherwise she may grow weary of her work and completely dissatisfied in her holy vocation.

"From what I have written, your Reverence may gain some knowledge of the hardships which we meet in our labors, but with the assistance of divine grace we shall in future endeavor to bear them bravely as we have done in the past.

"The growth of our congregation may be seen from the following statistics: In the course of the past year we received an increase of twenty candidates, twenty-four novices, and eleven professed sisters. Four new missions were founded. Of these the first was St. Anthony's Orphanage which shelters seventy-five orphans and was opened in Baltimore, April, 1857; the second was St. Joseph's Orphanage in New Orleans with one hundred and twenty poor children who have lost their parents. In December, we assumed charge of a parochial school in Watertown, Wisconsin, in the Diocese of Milwaukee. Watertown is a recently established city of rapid growth with a population of eight thousand inhabitants. This mission was founded on the third of December, Feast of St. Francis Xavier, and has been placed under his patronage.

"The people of Kenosha were rejoiced by the advent among them in January, 1858, of a band of School Sisters who had come to teach their children. The mission was opened in honor of the

Most Holy Trinity. The little convent, a frame building, is in the center of a garden on a beautiful site near the shore of Lake Michigan.

"These four new missions as well as those of earlier foundation, are blessed by heaven and are prospering. A singular mark of the protection of Divine Providence has been granted to our sisters in New Orleans. Thus far not one of them has been attacked by the diseases peculiar to the South. This immunity is unusual for Northeners. Though intense the heat—the sisters frequently are obliged to change their coiffure three or four times a day—mosquitoes have been a source of still greater sufferings. Gnats and other insects are also troublesome. The class-rooms are less frequented by these unwelcome visitors; otherwise it would be difficult for the sisters to teach, or the pupils to learn.

"There are many opportunities to practice mortification. One is constantly bathed in perspiration and tortured by thirst. During class hours several intermissions must be granted to the pupils mainly for the purpose of permitting them a drink of cool water or a little refreshing fruit.

"The public examinations were conducted during the excessively warm month of August. These were the first held by our sisters in New Orleans, and thanks be to God, they gave general satisfaction. As is the case in our other schools, so here, too, the number of pupils is steadily increasing. The total number is now not far from seven thousand. What rejoicing throughout eternity, when this great band of children and their teachers will be reunited in Heaven!

"On the whole, the children's conduct and progress are satisfactory; but it is lamentable that the majority of our pupils leave school at the age of twelve years. Thus they are withdrawn from the vigilant eye of their teachers just at the age when they are beset by the greatest dangers. Highly susceptible as they have been to good influences, so are they also, in the same degree, to the evil to which a wicked world entices them on all sides.

"Alas! how careless, vain and coquettish is youth! And when added to these qualities, heresy and unbelief take root in their

hearts the majority are, it would seem, hopelessly lost. Many of the German girls are poor and even at an early age must work for others. Usually they find employment only among non-Catholics. From these they receive kind, gentle treatment; they perceive only refined manners, love of fashion, conveniences and a good table. They have all that they can desire for their bodily welfare and are well paid for their services. They gradually grow indifferent to religion, neglect to attend church services and to receive the sacraments, and before they are aware of it, they have become what their master and their mistress are—unbelievers, or apostates. Exteriorly they appear as ladies, wear hoop skirts, loll in rocking and easy chairs, and finally become ashamed of their German language and ancestry.

"For many years the Christian training and education received in childhood may seem to have been lost. But in reality, experience has demonstrated that these had been relegated to the background by youthful giddiness and excessive desire for the enjoyments of life. When by some sudden occurrence which has been directed by an ever watchful Providence, the consciences of these girls are awakened, with renewed zeal they endeavor to work out their salvation. Often a mission preached in some parish causes such blessed conversions.

"More than ever before, our young girls are now applying themselves to needlework. In this way they avoid idleness and all its pernicious consequences. Encouraged by our sisters, they knit their own shawls, hoods, stockings and scarfs; they sew many articles of clothing, and mend and darn quite deftly. Crocheting has made great strides in our schools. Even little girls save their pennies to buy linen thread with which they busily crochet lace for altar cloths, communion cloths, albs and surplices. They take great pride in seeing their work used in the churches.

"They also show themselves kind to the poor. During Advent and Lent many children save their spending money, denying themselves candy and cakes, in order to buy clothes for the poor at Christmas time.

"For more than a year there has been a business depression throughout the country. There has been also a great drop in prices for farm products. The sisters on our country missions rarely see money, and must be satisfied if instead they receive food. Our boarding schools, music, art and needlework departments are all suffering in consequence of the scarcity of funds, hence there are only a few pupils in some places. The sisters on the missions can save little for the Mother House.

"This will suffice to give you a picture of our poor and needy conditions. How much longer the financial depression will endure God alone knows. We have even been obliged to postpone the acceptance of candidates whose monetary conditions have been affected by the state of the country. In our extreme distress we rely on God's help and also humbly implore the esteemed Director of the Louis Mission Society to send us alms. We promise to continue to pray daily with our pupils for you and for all our benefactors across the sea.

"May heaven hear our ardent prayers and bestow richest blessings on you all as a reward for the generous gifts you have sent and which we have spent solely in helping to spread the knowledge of the Faith. This is our only ambition, as it is also the purpose of your society. I am overwhelmed with emotion when I consider the wonderful achievements of this benevolent society. Churches, convents and schools in the New World proclaim to all, the blessing that rests on every mite sacrificed in faithful and loving attachment to Holy Church.

"Thousands owe to you the preservation of their Faith, and their Christian education—the highest blessings for time and eternity which were made possible only by the institutions established and supported by your generous donations.

"And we, Poor School Sisters! Each one of us was sorely in need of her share in this support for the extension of her congregation, for the education to fit her for the duties of her vocation, and for the attainment of her beautiful and exalted ideal. By this she has attained her highest spiritual goal—she has become a Spouse of Christ and a missionary. Keen appreciation of these inestimable

benefits inspires in us true love and gratitude towards our benefactors, and has indeed, erected in our hearts an imperishable monument to their munificence.

"We regard it a most sacred obligation to continue our prayers for the society. I feel unbounded confidence in the prayers of little children for with them the Holy Spirit unites His supplications to the Heavenly Father.

"These poor little ones! It makes one's heart ache to see them abandoned by their own parents and given to us, nay, forced upon us. We have recently had such a case. An infant nine months old, not yet baptized, was brought here by a poor but honest mother—a person devoid of faith and hope. She asked us to keep her child. Truly, at such moments, a religious forgets her own dire wants! I could not refuse, for is it not of such that we read in Scripture, 'Father and mother have abandoned me, but the Lord hath taken me up?' With these little children our house receives a special blessing, sufficient remuneration for our work.

"Though epidemics of children's diseases have been prevalent in this part of the country our orphans and pupils have entirely escaped them. In fact their health is remarkably good. Among our boarding pupils in the Mother House there has been only one death, but that was one which caused genuine sorrow.

"While I was visiting our sisters in Rochester, New York, three years ago, a lady confided her little daughter to us to be educated. Her parents and the sisters regarded her as a very extraordinary child. Only eight years of age, she had fully determined to become a sister so that she might teach. She was very precocious, possessed of rare talents, and brilliantly gifted in music. I brought her to our Institute here and placed her among the minims. She left her parental home without shedding a tear. When she saw her mother weeping she said, 'O mother, do not cry! I am going to the convent and I shall be a sister.' In two years' time she had learned to play Mozart's and Beethoven's sonatas and overtures on both piano and harp with facility and expression. Her silvery voice was pure and melodious. I still fancy I can hear those sweet tones of Mozart's incomparable 'Et incarnatus est.'

"Her physical growth was as rapid as was her mental development. Her application to study was so intense that we were frequently obliged to check her ardor and resort to little artifices in order to part her from her books and instruments. Vacation at the end of her second year with us found her again in Rochester as her parents longed to enjoy a visit with her. Strange to relate there was no joy felt either by the child or her parents while she was at home. Mary had a genuine longing to return to us. Love for her child constrained the mother to bring her back the following week.

"During her third year in school her health failed; in spite of the best medical skill and careful nursing she grew steadily worse. December came and with it the joyful expectation of Christmas. During these days the child lay on her bed of suffering, awaiting the Angel of Death. Human love and skill were powerless to relieve her sufferings. Her teachers and companions could offer only tearful sympathy and prayers. Mary was prepared to make her first communion. Her longing to receive Him, the Joy of angels, increased hour by hour. The room was decorated with rich hangings, the bed strewn with white roses; the frail little body in festal attire. Sprays of flowers graced her soft blond tresses and joy painted roses on her emaciated cheeks. For all this she had no thought, except as an offering to her Divine Savior. Her soul was absorbed in prayer as indeed one might say it had been the greater part of the long weeks of her illness.

"Wearing wreaths and veils and bearing lighted candles, her companions filed into the convent chapel to escort our Lord in the Blessed Sacrament to the infirmary, while the other inmates of the Mother House were kneeling in the corridor in adoration, and in supplication for the departing soul. The girls in the procession knelt around the deathbed. Reverend Father Urbanek spoke a few touching words of hope and encouragement to the dying child, after which she renewed her baptismal vows in a broken voice, but with earnest attention. This scene moved all to tears and was a source of edification to both pupils and sisters.

"Mary's first communion was also her last. A few hours later it pleased her Divine Guest to summon her home. With her head

resting on my arm, she calmly closed her eyes in her last sleep to awake forevermore where her sweet innocence and love of prayer and duty, so rare in a child of eleven years, must win for her eternal bliss. Her parents had offered her to our Lord and His blessed Mother when Mary was only a few weeks old and their prayers for her on that day were heard. Often she told us of the hymns she would sing in heaven to dear little Jesus and to His holy Mother.

"On Christmas Eve we laid her to rest in our cemetery in Elm Grove. Four days later, the Feast of the Holy Innocents, another beautiful Flower followed her into eternal rest—Mary's teacher, a young, pious, and able sister, Mary Antonina. She had fallen ill, August 30, Feast of St. Rose of Lima, and in four months won her fadeless crown. As a true religious she had lived and as such she died.

"Thus it pleased our Divine Savior to deprive us of two of our loved ones during the joyous Christmas season to afford us opportunity to offer to Him in His manger these two great sacrifices. Yet the conviction that our congregation has two more intercessors in heaven, consoled us and made our Fiat easier.

"Among the manuscripts of our deceased sister there was found a letter written two weeks before her death to the Infant Jesus. In it she begs for a number of Christmas gifts and expresses the desire that Jesus Himself would come to her or permit her to see Him. She concludes with the oblation, 'Little Jesus, Thine I will be in life and in death.'

"It would seem that this precious soul had had a presentiment that she would die soon after Christmas. The young ladies here in the Institute and in Rochester who had been her companions were edified by the unique little letter and still more by the childlike simplicity and the ardent love, that inspired it. It is a recompense for the many privations and sufferings endured in our toilsome missionary life when we see such children flourishing like fragrant blossoms in God's garden.

"Today a reverend pastor brought us a child whose mother is lying on her deathbed. The poor widow with true maternal solicitude earnestly begged the priest to take her child without delay to

the sisters, that she might leave this world of sin and sorrow without anxiety about its future. May God reward the confidence of this pious mother!

"With great joy we are awaiting the day of our children's first communion. This time a first communicant will make her profession of faith and receive the sacrament of Baptism. The Lord be praised Who has vouchsafed to add another lambkin to His fold.

"It only remains for me now, Reverend Director, to add a few words regarding our Mother House. This house is in closest union with all our mission houses and with our Generalate in Europe. Prior to the financial panic we had somewhat advanced in material matters. A part of the generous donation which you sent us last year was used to erect a wall on the fourth side of our square, and for paving. This was made imperative by our prescribed enclosure and by the fact that paving on Jefferson Street had been ordered by the city officials. We must contribute our share to the expense for our block. Moreover, we have sent contributions to several needy mission houses, including our new establishment in New Orleans, to enable them to reduce their debt. For years to come, the burden of debt will weigh heavily upon us for which reason we again petition our esteemed benefactor, the Reverend Director of the Louis Mission Society, for help, requesting him not to forget us poor needy ones!

"With the assurance of profound esteem and warmest thanks, Reverend Director, your grateful

"Mary Caroline, S.S.N.D."

To this letter was added a postscript by the Right Reverend Bishop Henni, which reads thus:

"The highly esteemed Reverend Director may be assured that the above is a correct account of the conditions and labors of the good School Sisters of Notre Dame among the children in this country, whose number is constantly increasing, especially in Wisconsin.

"The noble members of a congregation which is so well adapted to the needs of our times have also here in America given proof that they are not only very successful as trainers and educators of

girls and young women, but that they are also real protectors of orphans and half-orphans.

"They are a great power in this country where strenuous efforts are being made to draw away our youth from Mother Church, especially children and orphans. For this reason it is the duty of the bishops, and in particular our duty, to recommend this excellent religious community to the continued favor of the esteemed Director of the Louis Mission Society.

"✠John Martin Henni,

"Milwaukee, April 22, 1858." "Bishop of Milwaukee."

Mother Caroline opened St. Joseph's School in St. Louis on the tenth of May, 1858. The parish was in charge of the Fathers of the Society of Jesus who were eager to have sisters begin the instruction of their pupils. May first, Mother Caroline and Mother Seraphine waited on Archbishop P. R. Kenrick, who received them with great cordiality and promised them his aid and protection; he expressed the hope that there would one day be a novitiate of the congregation established in his city, and gave Mother Caroline his written episcopal permission to open one. The bishop's wish was not realized for nearly a half century, because the St. Louis novitiate was not founded until 1897.

At the end of the first year's work, in the summer of 1859, the closing exercises and examinations of St. Joseph's School in St. Louis were combined with an exhibit of sewing, darning, and crocheting which so impressed the pastors and the lay members of the parish that high praise was bestowed on the Fathers of the Society and the sisters. The pupils showed that they had studied well and made satisfactory progress in all of the prescribed studies, including religion. Moreover, their exhibit gave evidence of diligence with the needle, the specimens showing that they had acquired a reasonable proficiency in the short time they had been with the sisters.

Immediately, several pastors in the city asked Mother Caroline to provide sisters for their schools. She was able to accept three: SS. Peter and Paul's, St. Liborius', and St. Lawrence O'Toole's. These were opened October 2, 1859.

The first of these was a three-story building, the funds for which were loaned by the Most Reverend Archbishop Kenrick. The first and second

stories were used as a school, the third as the sisters' home. In the other two parishes, suitable quarters were provided for the sisters. Mother Caroline asked that all the new missions be provided with chapels, permission for which had already been granted by the archbishop who so well understood that the Blessed Sacrament is the Life and Centre of religious progress in all matters, spiritual and temporal.

Thus in the short space of a year and five months the congregation made four foundations in St. Louis, and received the charge of some thousand children. This was the nucleus of a vast educational field which was to contain in a few decades more than one hundred parochial schools and over a dozen high schools and academies, taught by the School Sisters of Notre Dame.

The ceremony of profession for three novices, M. Patricia Hussey, M. Hyacinth Zimmerman, and M. Cecelia Schnerr, was held on the twenty-eighth of May, 1858. They had been carefully trained in the religious life and Mother Caroline requested that they be given the final test while she was absent in St. Louis attending to the opening of St. Joseph's School.

A few hours after her return, she repaired to the novitiate where she found Sister Patricia alone and in tears which flowed more copiously when Mother Caroline advanced to her weeping child and with open arms greeted her with real maternal affection. After a few moments of silent sympathy, Mother inquired what had happened that could have left so deep a wound. The novice answered with characteristic candor that the exercises practiced during Mother's absence were unusually severe; and that the novice mistress had pronounced her ill-adapted to the life of a School Sister. Her health was very frail, exemptions frequently had to be made in her favor, and she could never expect to perform well the duties of a teacher. Consequently, she had grown discouraged, as she had hoped to serve our Lord in the schools. We often acknowledge the truth of the line "The bravest are the tenderest," and we may add, "The bravest and the strongest are the tenderest," for such Mother Caroline proved herself to be in every emergency. Having calmed the novice's fears, she quietly talked over the situation, meeting frankness with frankness. She told Sister Patricia of her plans, how necessary it was to choose for the New Orleans missions her best loved and most

trusted ones, and that she was to be admitted to her profession on the twenty-eighth, on which day they would leave for New Orleans together. Then she concluded, one might almost think in the spirit of prophecy, saying, "No, my dear child, you are not a good-for-nothing, you have already proved that you can do much for the good of the community, for the salvation of souls, and for the little ones of Christ's fold. Even with poor health, you will live to glorify His name in a way that you cannot now imagine."

On the morning of the twenty-eighth, these three devoted novices made their vows, consummating their final sacrifice with a whole-heartedness which could scarcely be surpassed. Sister Patricia lived to be forty-two years old, while both of her companions reached a remarkable age.

Sister Cecelia died July 10, 1921, eighty-two years and two months old, having lived in the Mother House as a professed religious for more than sixty years.

Sister Hyacinth went to her reward November 1, 1922, lacking only a month of being ninety years of age, seventy-two of which were spent under vows, and for the most part on the missions.

The rapid increase of pupils in both St. Mary's and St. Alphonsus' parishes in New Orleans had made it necessary to send them two more teachers. Sisters Patricia and Hyacinth were selected for this work. Soon after dinner on the day of their profession, Father Urbanek and Mother Caroline, with Sister Patricia and Sister Hyacinth, bade farewell to Sister Emmanuel, who had proved a devoted and heroic novice mistress, and whom they dearly loved. As they were going out to the carriage, Father Urbanek drew forth a reliquary containing a relic of the holy cross, and said: "Here, Mother, take this; you will have greater need of it than I." It is well that the future is hidden from man's view, for who would be brave enough to face what it sometimes holds from him? Well it was for these two heroic souls, and for the devoted sisters whom they had faithfully trained to the religious life, that the events of the month of June, 1858, were mercifully concealed in the loving dispensations of a Divine Providence who "doeth all things well."

The travelers reached New Orleans early on the morning of June 4, Corpus Christi Day, celebrated the feast, taking part in the procession, and called on the archbishop. Father Urbanek and Mother Caroline remained in New Orleans, to the great joy of the sisters, for six days and learned to know better the conditions of the people, the spiritual needs of the children, and the dangers to health arising from the peculiarities of the soil and climate. The wondrous beauty of the semitropical vegetation was a source of constant delight to all the northern visitors but especially to Reverend Mother, who beheld the love of the Creator in all His works. Not only at this particular time, but throughout her busy life, when she saw anything of even ordinary beauty, she would give vent to her appreciation in some such expression as, "Oh, what must be the beauty of our heavenly home when our Lord has created so many things to delight the hearts of His children in this valley of tears."

Assured that all was well with the sisters in the South, with each of whom both had had several interviews, grateful to God who had blessed their labors to the intense satisfaction of priests and people, Father Urbanek and Mother Caroline, with glad hearts prepared for the return voyage. When the farewells were being spoken, a deep and unaffected sadness seemed to possess all hearts. The two sisters who had recently arrived from Milwaukee, drew back so that they might have the last word and the last pressure of the hand with their spiritual Mother and the revered Chaplain, who had also been their painstaking teacher. Why was it that the latter was inspired to say, "Good-by, good-by, my good sisters, if we never meet again in this world, let us live so that we may meet in heaven"? Then he gave them his priestly blessing and stepped quickly into the carriage with Reverend Mother and the escorts the sisters had provided for them to their boat, the ill-fated Pennsylvania.

Among the passengers was a Sister of Charity, Sister Ellen, and the chaplain of one of the houses in charge of her congregation. Father Urbanek was delighted to have on board a priest as companion. Sister Ellen and Reverend Mother were also happy in each other's company. A Catholic family named Bartscher, consisting of parents, four daughters and a son, who were friends of the sisters in New Orleans, were

also on board. They had called on Mother Caroline before embarking and were very attentive to her and to Sister Ellen.

A detailed account of the return voyage is given in Mother Caroline's report, for the year 1858, to the Director of the Louis Mission Society.

"Milwaukee, Wisconsin, May 31, 1859.

"The opening lines of my letter must be an apology for having delayed longer than usual my humble report to the esteemed Central Director. Visitations to the houses of the congregation caused my delay. Now that these have been finished, I have more leisure and more information about the condition of the congregation in whose existence and prosperity the Central Director has always taken so active an interest. Without your generous assistance it would perhaps have attained only one tenth of its present development. In consideration of this fact, I feel deeply grateful, and am also encouraged to give a complete statement of the past years' work.

"Let me begin with our mission in St. Joseph's Parish, St. Louis, Missouri, founded in May, 1858, under the patronage of St. Ignatius Loyola. The Reverend Fathers of the Society of Jesus requested sisters for their school. In the last week of April we left Milwaukee. In company with Mother Mary Seraphine, as superior of the new mission, and two sisters as teachers, I had the pleasure of aiding in the good work. Shortly before our arrival, there had been finished a large building, combining a school and a dwelling for the sisters; this was erected under the supervision of the Reverend Father Peter Patschowsky, S.J., now of blessed memory.

"May 3 had originally been fixed upon as the opening day of the school, but heavy rains necessitated postponement to May 10. On this day the Right Reverend Bishop Duggan, Coadjutor to the Most Reverend Archbishop Kenrick of St. Louis, escorted by many priests and the entire congregation, blessed the convent. The third story was to contain a chapel. Here the Right Reverend Bishop delivered an address to the parents, recommending Catholic education for their children; he then explained that the sisters had been called by God for this purpose. His Lordship's wish was soon fol-

lowed by its realization. Fathers and mothers intrusted to the sisters their treasures, their dear children, two hundred of whom the Divine Friend of children confided to our care. Oh! how such a spectacle delights the heart of a School Sister! Timidly the little ones looked up at us; never before had they seen sisters in religious dress. They soon felt at home with us, especially after they had received little pictures which the Reverend Father Mueller, Chaplain of the Royal Court, frequently sends us for distribution. It was nearly dismissal time before we had become partially acquainted with our little people. Quite pleased and happy they left us, to take home with them the news of the day's happenings.

"The hall had been very appropriately decorated by the Reverend Fathers themselves. An antique painting representing the Divine Child and His Blessed Mother had been suspended from the middle of the front wall. This picture and also the walls were trimmed with garlands of roses and lilies. In the lilies I saw an emblem of childhood's innocence, while the roses seemed to say: 'Behold our warm red hues; thus also let your hearts glow with love for the children.' And in Mary I beheld the two virtues united. Oh, may she ever, as a loving Mother, clasp in her embrace both the children and the sisters! With this prayer on our lips we left the hall. For eight days it was my sweet privilege to instruct these little ones; then duty called me back to the Mother House, where I found letters awaiting me from New Orleans. The mission there was greatly in need of more teachers. Moreover, I owed the sisters in New Orleans a visit. The weather was becoming warmer; hence all circumstances demanded prompt action.

"Two novices, Mary Patricia and Mary Hyacinth, who had proved themselves worthy, were admitted to their vows. Thus equipped for their mission, with love's fetters binding them forever to the Crucified One, they were prepared to work more successfully and meritoriously for God's Kingdom. The solemn ceremonies of profession had made their departure doubly joyful and significant; these dear ones, who had just died to the world, had begun to live in Christ. Fortified with extraordinary graces they could hopefully look forward to the labors awaiting them.

"It was May 23, when Reverend Father Urbanek, the two sisters and I left our peaceful convent home to start for a third time on the fatiguing and perilous journey to New Orleans. The Mississippi being at high water stage and the weather favorable, the voyage was quickly made. Reverend Father Urbanek daily gave us a short conference, and time sped fast.

"What a scene of misery we beheld on both sides of the Mississippi! The great river had overflowed its banks for a distance of twenty miles inland, causing indescribable devastation. The waters had submerged all plantations together with the houses on them. The poor negro slaves had fled to the roofs for a place to cook and sleep. What an odd spectacle! The roofs were covered with beds, chairs, and kitchen-utensils. Even poultry walked to and fro. Cattle had been put on boats, which were fastened to the trunks of trees. At first the leaves of the trees supplied scanty food, but when the branches were stripped, the cattle starved to death. I pitied the poor slaves with all my heart but was surprised to see them in joyful mood and to hear that the majority were indifferent to such misfortune because it brought them a period of rest and idleness. At Napoleon, the Catholics had thrown up an embankment on which they walked from their houses to church—a touching sight. But before long, the wild torrents of the river rushed over it, causing it to disappear. The water continued to rise and soon even high buildings were unable to resist; their foundations had been undermined. Many lives were lost, and some, maddened by terror and despair, committed suicide. Cairo, built precariously on the silt deposited by the Mississippi and the Ohio, was in a most desperate condition. New Orleans came near being submerged; the part of the city we reached first was in a state of desolation, flooded and without a human being in sight. Our sisters' convent, which is in a suburb of New Orleans and on one of the highest points remote from the Mississippi, had been spared but the continual anxiety as to what the future might hold cast a shadow over the joyful meeting.

"We arrived at an opportune time. It was five o'clock in the morning of a beautiful summer day, the Feast of Corpus Christi.

The little altar in our convent chapel looked like one immense bouquet, filling the sanctuary of the Lord with sweet perfume. In a short time Reverend Father Urbanek entered to offer the Most Holy Sacrifice. This he did daily during his stay. He also gave the sisters spiritual conferences to fortify their zeal and courage. As their former spiritual Father and teacher in the religious life, he achieved this to best advantage. I thought my eyes deceived me when I beheld all the sisters looking healthy and cheerful. I had expected to see pale and emaciated faces, but did not find them changed; they had lost only a little of their former ruddiness. The sisters have worked very strenuously. How happy they were to have two more companions to share their labors on the following day. The number of orphans has increased to one hundred eighty-six. When I visited the schools and the orphanage I noticed great improvement in the manners of the children, result of good influence, training and teaching of the sisters. This was confirmed by the praise bestowed by the Reverend Redemptorist Fathers. When the news spread that two new sisters had arrived, fears were entertained that two other sisters would be taken away. One deputation of ladies was followed by another requesting me to permit all the sisters to remain, and giving assurance that they would provide for all as a proof of their attachment and love. Within a week all business had been transacted and we prepared to return. The parting was painful. Reverend Father Urbanek consoled the weeping sisters, saying: 'We are not separated indefinitely. Nothing except sin can really separate us.' We left, bringing with us an orphan, later received as an aspirant. We took passage on the Pennsylvania, a steamer of extraordinary size, furnished with all modern conveniences. On the vessel I met a Sister of Charity in whom I found a congenial companion. She also had an orphan with her, and was traveling to her Mother House in Emmitsburg, Maryland. Reverend Father Urbanek had as his companion, Reverend Father de la Croix, a Vincentian.

"On our way to New Orleans our Lord had allowed us to witness the miseries and sufferings of others; on our home journey we

ourselves were visited by a catastrophe of which we had no foreboding.

"We were sixty miles from Memphis. It was the thirteenth of June, the Feast of St. Anthony of Padua, on a Sunday morning, between five and six o'clock, when the boiler exploded. Only one crash, and one-third of the boat was hurled into the air. Nearly two hundred of the passengers and crew lost their lives, blown to pieces, burned, scalded or drowned. Among them—oh, incomprehensible fate—were the two worthy priests, Reverend Father Urbanek and Reverend Father de la Croix. The Sister of Charity had the consolation of finding her reverend chaplain still living. He expressed an ardent desire to receive the Holy Viaticum, but this could not be gratified. No trace of Reverend Father Urbanek was found. God alone knows how death came to him. I sought but my efforts were futile. It is impossible for me to describe the feeling of anguish and the fearful anxiety that overpowered me. Even now I fail to understand how it was possible that I did not lose consciousness or presence of mind, not even when, between fire and water, I desperately clung to a strong cable to save my life. In the little life boat we were by no means out of danger. The boat was driven by the current dangerously close to the steamer, now in flames. Showers of sparks flew over us. Heartrending were the wailings and the cries for help of those who were still on the burning vessel and who hoped against hope to be taken on a life boat which, however, had to be pushed away from dangerous proximity to the vessel. The cries of those on the ship were soon silenced; they had fallen victims to the furious elements. Sixty-eight passengers were in our life boat; all with the exception of the Sister of Charity, the two girls and myself, were apparently unbelievers. No cry for help to Almighty God escaped their lips. In despair they looked up to the heavens and hurled fearful curses against their Creator. I dared not hope for rescue for I felt compelled to expect the avenging hand of God. Only then did I begin to prepare for death recommending myself and mine to God. Suddenly the boat made a fortunate turn; we were safe and soon reached the shore, where our boat was fastened to a tree. Five small boats later

brought twenty victims; all were fatally injured. They lay with their scalded bodies on the hard floor of the boat, without possibility of relief. Their groans, moans and wailings will echo forever in my memory. No doctor, no medicine; only the foliage of trees for covering. Poor sufferers to whom no other alleviation could be given than fanning with cloths, and only the muddy water of the Mississippi to quench their parching thirst. They were forced to lie in this condition for seven long hours in the scorching heat—hours that to me seemed an eternity.

"Again I tried to learn something concerning Reverend Father Urbanek. Was he perhaps at that very moment in his death agony? If in torturing pain and still conscious, undoubtedly like King David of old in his distress, he lamented that he was so far from the house of God.

"At three o'clock in the afternoon a steamer arrived, to which the news of the disaster had been communicated. It was then possible to give the wounded better care. We passed the scene of the catastrophe and saw the smoking wreck, the sport of the waves of the Mississippi. Soon we reached the island Helena where our vessel stopped to pick up survivors who had been thrown thus far by the explosion. Oil had already been poured into their wounds and their bodies had been covered with flour. A ray of hope gleamed again for a moment in my heart. I searched among the wounded, scrutinizing each one carefully, but in vain. Meanwhile three large steamers arrived; one was on its way to New Orleans, and two were going northward. The Sister of Charity returned to New Orleans taking with her the remains of her spiritual Father. My little orphan, filled with consternation in consequence of the terrible disaster, wished to go back with the Sister of Charity to her native city. I permitted her to do so because I feared that severance of the ties which now bound her more strongly to her southern home, might cause her to fall into a state of melancholy. The Sister of Charity promised that she would take good care of her. Crushed in mind and body, I had to return home alone; though at first this seemed to me an impossibility. I boarded one of the ships going north. Seating myself in a corner, I tried to re-

gain self-control. I had been there but a short time when I was surrounded by a group of American ladies who in sympathy shed tears with me. They were surprised to see my clothing all drenched and bedraggled. Immediately they found dry garments for me. The kind-heartedness of these ladies was touching. They vied with one another to give me relief as best they could. One brought a drink of ice water, another bathed my face and hands, while another made me a dress. They also procured a state-room for me. I was at a loss for words to express my gratitude.

"The sympathy and delicate attention of these cultured ladies was a great solace. Compassion even prompted them to take up a collection to defray my traveling expenses. A noble-hearted slave came to me one evening and pressed a five-dollar bill into my hand. I said to her that I could not accept money from a poor slave. But she answered, 'Though I am a slave I am not poor; and you must know that a slave is also able to do good,' whereupon she hastened away.

"Three days after the catastrophe, I reached the longed-for Mother House—I hardly know how. Gladly would I have borne my grief alone but now, not only the inmates of the Mother House, but the entire congregation was to be filled with sadness on learning the loss of our reverend chaplain, whose place it will be difficult to fill. The sisters having received only newspaper accounts of the disaster, had, for several days, been in the greatest anxiety, and had given up all hope of my safety. They did nothing but implore God's mercy with incessant prayers. Tears of gratitude and joy were freely shed when they beheld me uninjured. A thousand thanks to the Divine Mercy for the miraculous preservation of my life which, however, like Reverend Father Urbanek, I should have gladly sacrificed, if I had been worthy of such a grace.

"Since our arrival in Milwaukee we have been indebted to the right reverend bishop for his great kindness. In this trial also he has shown his deep sympathy and fatherly solicitude. To his kind mediation with Bishop Timon, we owe the blessing of having for our present spiritual Father the Reverend F. X. Krautbauer, a very worthy priest. We were obliged to wait for him nine months, be-

cause, being attached to the Diocese of Buffalo, he was unable then to leave his parish. On June 13 of last year, between five and six o'clock in the morning, Reverend Father Urbanek was taken from us; on March 13 of this year, at the same hour, Reverend Father Krautbauer was given to us. Thus the Lord strikes in order to heal. He sends trials in order to purify our souls. During the interval, the Reverend Father Heiss, rector of the seminary, performed the duties of a spiritual Father. May our good Father Urbanek enjoy in eternity the well merited reward of eight years' self-sacrificing devotedness to our congregation. Having been our sincere friend and benefactor during his lifetime, we may confidently hope that he will be to us in the next world an intercessor and protector. May his spirit continue to animate us until we too shall hear the Master's summons! All who knew our former chaplain deplore his death, but there is not one who would not now exchange with him. No one can for a moment entertain the thought that death found him unprepared for during the twelve years of his labors in America his exemplary priestly career was universally recognized.

"Hardly had our sisters in New Orleans learned of the terrible catastrophe, when they were obliged in return to send us terrifying information. Yellow fever had again broken out. Additional cause for anxiety! We had every reason to fear the worst for our sisters. The high water on the marshy soil together with the excessive heat, had created miasma, and even animals were attacked. For this reason the doctors forbade milk and meat to be eaten. Hardly did any one venture to leave the house. Though the daily death list increased from one hundred to one hundred twenty, our sisters were spared until September. Then they too were attacked by the fever. Seven sisters lay ill at the same time; but all these recovered. In October Sister Clara was stricken with such a violent attack of the fever that she succumbed within two days. The Lord destined the Feast of St. Teresa, her baptismal patroness, to be the day of her death. The good sister was the first candidate we received in America, and rendered the congregation many important services. Her death was doubly painful to me because she died so unexpectedly, and without having received the last rites of the Church. At the

first appearance of the symptoms of the disease she lost consciousness. May her memory long be cherished by the pupils who sincerely loved and mourned her.

"The sisters who had charge of the orphanage were spared, but were kept busy day and night, because the number of orphans daily increased. Not until November with the advent of frost, did the epidemic abate. The water subsided but left a slimy deposit which, while fertilizing the soil, became a breeding place for troublesome insects.

"After inflicting upon us the severe ordeal occasioned by the death of Reverend Father Urbanek, our heavenly Father deigned to assuage our sorrow to some extent by sending us a notable increase of prospective members. Thirty-three novices were admitted in the summer of 1858. These novices all received the habit on the same day, and more than thirty-three candidates filled their places in the candidature. All are good, promising young ladies, but poor. Poverty, however, for us can never be sufficient cause for rejecting a respectable young maiden, otherwise qualified. Our blessed Lord's disciples were poor, yet He chose them to establish His Church. The congregation is greatly in need of more members. We are scarcely able to supply one-fourth of the number of teachers requested. Our Mother House is again becoming too small for the number of its inmates. The candidates have but one room which serves for a living room, study and work room. The Reverend Director will see that we are once more in need of assistance, for which we humbly beg, not only on account of this urgent necessity, but also because we are still carrying a heavy debt on the Mother House and on some of our missions.

"Though my account has perhaps grown too long, I can not refrain from telling you about our newly founded missions. The Feast of the Epiphany opened to us two additional spheres of labor, one at Elm Grove, Wisconsin, where an orphanage under the title of The Visitation of Our Lady had already been founded. The village school there is now conducted by our sisters. In spring a number of new pupils entered. The majority are non-Catholics. It is touching to see these children showing ardent religious sentiments.

How they love our Blessed Mother and delight in making bouquets and twining garlands with which to decorate her shrine, especially now during the month of May! We are cherishing the fond hope of gaining many of these for our holy Faith, and through the children, the parents, many of whom are so easily influenced by their little ones that they attend mass and recite the rosary together with us. We send to Elm Grove also our invalid sisters, to recuperate in the mild country air. There we have, moreover, our cemetery in the center of which is a large cross.

"Our mission in La Crosse was dedicated to the Holy Magi, as it was founded on the feast celebrated by the Church in their honor. La Crosse is on the east side of the Mississippi, in Wisconsin, surrounded by vast prairies, with a background of picturesque bluffs which give the city a charming appearance. This city has a healthful climate; the breezes from the river cool the atmosphere while the bluffs form a barrier to the winds. In former times the Indians played a game here which they called La Crosse. It consisted in rolling a ball lengthwise over the trunk of a tree without its falling off. They were obliged to bring this tree from a distance as none could be obtained nearby. La Crosse is a city recently settled. On account of its favorable location it has grown very rapidly. Six hundred houses were built during one summer. This brought to many work, money, and means of subsistence. But what a spectacle it presents in winter! As far as the eye can reach, the ground is covered with a blanket of snow and ice unbroken by tree or shrub. In summer one's shoes do not become muddy, because the entire plain is covered with sand, yet sand burrs make walking very painful.

"Our sisters occupy a frame building, connected with the church, and very suitable for religious. They have two hundred pupils and teach three languages. It was a joy for me to see how gifts of little pictures induced the children to attend church and school. On the Feast of Pentecost there will be for the first time in La Crosse solemn first holy communion.

"We have sisters in Richmond, Virginia, not far from the birthplace of the celebrated George Washington. I went there for the purpose of inspection on the Feast of St. Benedict, March 21, of

last year. Many churches, stately buildings, and English gardens met my gaze while I was walking through the city to St. Mary's Church. But it saddened me to hear Father Polk, S.J., assert that of the 40,000 inhabitants not even 4,000 are Catholics; that the city has only two Catholic churches, and that many wealthy Americans, owning 20,000 slaves, have their residences here. Sunk in unbelief and slavery! What sad conditions! Yet a son of the great St. Ignatius has succeeded in organizing a faithful congregation of fifteen hundred souls. He desired religious teachers for the children and therefore invited our sisters who arrived there May 10 of last year. To this convent the reverend pastor gave the name, House of the Holy Innocents. The Right Reverend Bishop John McGill, a learned and cultured American, formerly a lawyer and statesman, manifested great interest in the congregation and blessed its entrance into his diocese.

"The Feast of the Annunciation of the Blessed Virgin Mary in March of last year gave us a mission, the first of its kind accepted by us. It is a reformatory institution for children sadly neglected, physically and morally. Reverend Joseph Helmprecht, C.SS.R., Rector of the Holy Redeemer Church in New York City, recognized the necessity and succeeded in collecting $22,000, certainly not without the aid of St. Joseph, under whose patronage the institution has been placed. He bought a country house with a large garden, six miles from New York. It has a healthful and beautiful location. The good Father himself, with several gentlemen, went about looking for abandoned children in poorhouses, orphanages, and reform institutions, to which places the waifs had been brought by the police, who had picked them up on the streets. The parents of these children had either died or were totally indifferent to their duty. These little ones have grown up without knowledge of religion, without Christian training, with many defects of body and of soul—children lovable only in the light of holy Faith, and whose religious training will be as difficult as it will be pleasing to the Lord. I must admit that this institution is dearer to me than any other that we have in America, because I cherish the hope that in it we may bring back to the Good Shepherd many a strayed lambkin.

"Dreary weather and heavy rains made a solemn opening of the institution appear improbable. But the skies cleared up and after dinner trains from the city were filled to capacity by hundreds of members of the Holy Redeemer Parish to which the institution belongs. Yet not only these but also non-Catholics attended in great numbers. The large crowds made it advisable to have a police force from New York to supervise the vast throng. Profound silence prevailed while the reverend pastor and attendant clergy blessed the orphanage. After the ceremony they appeared on the balcony with the children and their future guardians; Reverend Father Helmprecht, glowing with zeal, spoke words that sank deep into the hearts of his hearers and gained their interest for the noble work. This was all the more necessary as the institution is entirely dependent on alms. Never shall I forget the words which he addressed to the sisters: 'I commit this institution to the Congregation of the School Sisters of Notre Dame. To your special care it is intrusted. You, honored daughters of your blessed founder, Peter Fourier, have followed the voice of obedience, have left your Mother House, the house of your profession, and have come to work among us. To you may truly be applied the words of our Divine Savior addressed to His Apostles: 'Behold, I send you as sheep among wolves; be ye therefore prudent as serpents and harmless as a dove! For the dove knows no wrath.' Only thus will you be able to accomplish your task of saving these poor children. May I live to see these hitherto ungovernable children transformed into meek sheep and lambs. Be conscientious in fulfilling this duty; your own salvation depends upon it. I shall one day before God's tribunal demand an account from you of these children whom I have intrusted to your care.'

"The institution was opened with sixteen children; now there are forty. Some are foundlings; the majority of the larger children had never learned to pray. Of many, only the adopted name was known. Of others, it was not certain that they had been baptized. Three of the children had in consequence of gross neglect each lost an eye. I was surprised to see the change made in their appearance after one week, so confiding and affectionate towards the sis-

ters had they become. One day a child said, 'Sister, are you a Catholic? I can hardly believe it; you are so good to us. I heard that Catholics are bad people.' Thus had the children been taught by unbelievers in order to fill their hearts with prejudice against holy Church, and against Catholics in general, in the hope that when, according to their principles, at the age of eighteen or twenty these children would choose a religion, they might not feel inclined to embrace the Catholic Faith.

"Two children of the same family who had been separated for five years have been reunited in our house; for several days they did not know they were related. Touching was the scene when they recognized each other as brother and sister.

"Permit me to express once more to the esteemed Director in the name of the entire congregation, our most heartfelt thanks and the assurance that we daily remember in our prayers all our benefactors. We again beg for a continuance of benevolence. We shall ever try to render ourselves worthy.

"Mary Caroline Friess, S.S.N.D."

Episcopal Testimonial

"The report of the Superior of the School Sisters of Notre Dame, which now lies before me, recounts anew the blessed labors and successes and the wonderful, continual progress which this excellent congregation is attaining in this country. The good which has been accomplished by them in behalf of neglected youth in many cities and in many states, merits indeed universal recognition, and hence also the continued favor and benevolence of our generous benefactors. Therefore, I can not do otherwise than add my petition to that of the School Sisters and request you, esteemed Central Director, to kindly remember the needs of this Mother House and give assistance according to your means.

"✠ John Martin Henni,
"Milwaukee, June, 1859." "Bishop of Milwaukee."

The months of July and August brought to a successful completion the usual important work of the vacation. On September 11, 1859, two

novices made their vows in the chapel of St. Joseph's Mission, St. Louis, Missouri. Reverend F. X. Krautbauer, Chaplain, prepared them during a retreat which preceded the ceremony. The Most Reverend Archbishop Kenrick presided.

Mother Caroline opened six schools which included an academy and another orphanage, between October 6 and December 28, 1859. In the order of their establishment, they were: the Academy of the Immaculate Conception and the Cathedral Parish School, at Belleville, Illinois, October 6, 1859. November 3, the parochial school at Washington, Missouri, in the parish of St. Francis Borgia, which was at that time in the care of the Reverend Fathers of the Society of Jesus; December 5, St. Vincent's Orphanage and Parish School at Tacony, Pennsylvania, a few miles from Philadelphia; on December 28, St. Boniface's Parish School in Quincy, Illinois.

The population of Milwaukee reached forty-six thousand in the year 1859. It was then a great city. In 1836 it had been a village of only three hundred fifty persons. In 1850, when Mother Caroline reached Milwaukee, it numbered about twenty thousand inhabitants.

The closing hours of 1859 were spent as usual before the Blessed Sacrament, and the first minutes of the New Year were consecrated by the Benediction of the Eucharistic King.

New Year's Day, 1860, was a gladsome one in the Mother House. Friends and patrons of St. Mary's Institute and of the congregation called and expressed to Mother Caroline and the sisters good wishes for the new year. They were received in the auditorium where they were greatly edified and pleased with the large, realistic crib which Father Krautbauer had built in honor of the Divine Infant. Many of the callers of that day had never before seen a representation of the stable at Bethlehem and were deeply impressed. Also for the first time many realized something of the spirit which permeates the homelife of the sisters and their pupils when they beheld a beautiful Christmas tree well laden with gifts for all the inmates, from the eldest sister to the youngest of the minims. The visitors were escorted from one exhibit to another by the candidates and senior pupils whose privilege it was to answer questions, particularly such as were asked by those who had never before been inside a convent.

There were prejudices at that time against convents and monasteries. Countless multitudes had been fed on such works as "Maria Monk's Disclosures," and "A Night in a Nunnery" by Duval. Very few not of our Faith ever entered a Catholic school or convent, an asylum, hospital, or church. The more enlightened, it is true, sent their sons and daughters to Catholic institutions to be educated, but the masses of the people were living in total ignorance of Catholic principles and practices.

Bishop Henni was a true shepherd of souls and was loved and respected by persons of every creed, not only in Milwaukee but throughout his vast diocese. It pained him to see that many were still engaged in distributing vilifying literature, and sending lecturers about, to keep alive in the hearts of the people a grim hatred for all things Catholic. The Sisters of Charity who, since 1846, had taught the pupils of the Cathedral Parish, cared for the orphans of St. Rose's Orphanage and nursed back to health the sick and suffering of all classes, now co-operated with the bishop in enlightening those whom they could reach. Mother Caroline and her sisters also contributed as much as possible to the same good work. The hand of friendship, cordiality, and hospitality was extended to all who crossed the sisters' threshold; but Mother Caroline was always wary. If anyone came under false pretenses, she received him with true charity, hoping to do good, but when she discovered that her efforts were being wasted on an avowed enemy, she dismissed him.

The story is told of two apparently well-meaning gentlemen, one of whom posed as a would-be benefactor who wished to give an order for church linens. He engaged Mother Caroline in conversation, while the other busied himself in making a drawing of her intended as a caricature for their vile pamphlets. The ignorance of the would-be donor who asked how many yards of silk were required for an altar cloth, showed him to be an impostor, and both were summarily ordered from the house.

CHAPTER VI

"Hear ye not the hum of mighty workings?"

KEATS.

The holidays were not unduly prolonged. Pupils returned to their desks, teachers to their classrooms, and workmen to their building. Father Krautbauer and the other professors resumed their duties. The chaplain also assisted Mother Caroline in the final preparation of a class of eight postulants who received the habit of the blessed Mother on the twelfth of January, 1860. This was the first investiture at which the new chaplain assisted.

Among these novices were Sister M. F. Seraphica and Sister M. Ernesta, both of whom entered on active duty as soon as their term of novitiate permitted. The former became Directress of St. Mary's Institute, the latter, Principal of St. Mary's Day School, both holding their offices of trust until these schools were closed in 1886 and 1894 respectively.

Six parish schools were added in 1860. The first was opened in Louisville, Kentucky, August 4, where the sisters were welcomed by the Right Reverend Martin John Spalding, later Archbishop of Baltimore. He was always happy when time permitted him to visit the sisters and the children.

Early in September, 1860, the sisters were called to Trenton, New Jersey, where one hundred pupils awaited them.

On the Feast of the Exaltation of the Cross, September 14, 1860, Father Krautbauer conducted to Fort Madison, Iowa, the sisters promised for St. Mary's School, where Father Hattenberger was pastor. As the nearest railway station was twenty-five miles distant, the travelers made the journey in an open wagon, guided by the happy pastor who rode in front on horseback. The sisters found awaiting them a neat and well-provided little home.

The Feast of the Seven Dolors of the Blessed Virgin Mary, September 16, witnessed a number of priests assembled for the mass and the opening of the school. The sermon was preached by the chaplain, and, at its close, the parishioners escorted the sisters to the school house, the

clergymen and one hundred eighty pupils leading the procession. These good people and their children were very kind and generous to the sisters, providing them plentifully with milk, fresh eggs, meat and vegetables.

It is said that the zealous pastor shed tears of joy when he saw how the children of his parish gathered in love and confidence around their teachers, who in turn opened their arms and hearts to receive them and win them to the knowledge and love of their Redeemer.

On the tenth of October they were delighted to receive the first visit of the Right Reverend Clement Smyth, Bishop of Dubuque, Iowa. He expressed great pleasure in having the sisters in his diocese, congratulated them on their being called to labor among his little ones, and blessed them and their work. To the reverend pastor he expressed his wish to have a chapel furnished and opened immediately, that the spouses of Christ might live in close union with the Divine Friend of children. In compliance with the bishop's wishes, the fifteenth of October witnessed the blessing of our Lord's little home and the first mass, during which the Blessed Sacrament was placed in the tabernacle to be henceforth the greatest Treasure of the community.

The bishop's blessing must have been ratified in heaven by our blessed Savior to whom had been given another tabernacle in which He might abide and where He could once more say, "My delights are to be with the children of men," for on this mission the labors of the sisters have been singularly blessed. Long before the close of the nineteenth century more than one hundred young ladies from this parish and school had entered the congregation and had become zealous teachers and worthy religious.

In St. Joseph's School, Milwaukee, two hundred pupils with their pastor welcomed the sisters, October 2, 1860. This mission is situated about a mile and a quarter west of Notre Dame Convent. For twenty years the sisters lived at the Mother House and daily journeyed to and fro either on foot or in the convent bus. At the end of that time, Mother Caroline provided a convent for them.

To Burlington, Wisconsin, the sisters were invited by both pastor and people; they reached their destination, December 7, 1860. The Reverend Michael Wiesbauer was in charge of the St. Sebastian parish and school.

The sisters found one hundred ten pupils eager to see their new teachers. As at Fort Madison, the sisters received a cordial welcome from the people, who were also generous in donating food. The pupils increased rapidly, and, as there was no prospect that the congregation would be able to build a larger school or a convent, the pastor went to Milwaukee and arranged with Mother Caroline to sell to her the property which he owned in Burlington. She made the purchase in 1861, receiving from the generous pastor an additional piece of land together with his home. The old St. Sebastian's Church was converted into a school; on May 4, 1861, it was in condition to receive pupils. The former parsonage was remodeled and converted into a dwelling for the teachers.

The Reverend Father Wiesbauer remained a staunch friend and a true and considerate father to the sisters until his death, December 20, 1889.

The feast of the Immaculate Conception, December 8, 1860, was rendered memorable to the Catholics of St. Charles, Missouri, by the arrival of the sisters, to whom had been entrusted the care of the school. Many of the parish schools in the first fifteen years of their activity in the West numbered fewer than two hundred pupils on enrollment day. The attendance in nearly all of these schools, however, rapidly increased and today the majority of them number their pupils by the hundreds. So it was in St. Charles; only seventy pupils greeted the sisters, but as the town grew, so did the number of pupils, as did also the gratification of both the pastor and the people at the change wrought in the children by their new teachers. "Catholic life really flourishes in our parish," the good pastor was wont to tell his brother priests when they came to visit him and his school. Father Wapelhorst, the pastor, later went to Milwaukee to become a professor of theology in St. Francis Seminary. He became rector, on the death of the heroic Father Salzmann. This office he held for five years till in 1879 he resigned for the purpose of joining the Franciscan Fathers among whom he was known as the Reverend Father Innocent.

For seven years after the consecration of St. John's Cathedral, 1853 to 1860, the outlook of Catholic affairs in Milwaukee was bright and full of promise. It is true that inevitable worries had come to Bishop Henni and his priests in consequence of the nation-wide financial crisis

of 1857. Money could not be borrowed, and debts were contracted by them only when necessary repairs or improvements became imperative. Yet, order and right living characterized the members of their parishes. Catholicity was coming into its own, and this condition brought consolation and joy to the hearts of pastors and people.

But joy was to prove only a transient visitor, especially to the beloved bishop. On him fell the greatest share of a sorrow which was to darken many a home in the fair city of Milwaukee, a sorrow as sudden and unexpected as a squall on the sea.

September 8, 1860, was a day of mourning, a day which ushered in a period of sorrow and misfortune, long in passing. The cause was the loss of the Lady Elgin on Lake Michigan. September 6, she had sailed proudly from her dock with four hundred happy excursionists, three hundred of whom were members of the Cathedral Parish and friends of the School Sisters of Notre Dame. On Friday evening when the time came to set off from Chicago on the return voyage, there was a delay. The night was dark, the wind high and fitful. Captain Wilson thought it better to await the passing of the coming storm. The passengers, however, were anxious to return home and he allowed himself to be persuaded to brave the storm. In a few hours the wind had risen to a gale accompanied by a heavy rain. The passengers were not conscious of any danger. The hours slipped by in merry-making, dancing, and singing. When their enjoyment was at its height the boat received a staggering blow from a lumber schooner, which caused her to sink in a few minutes, ten miles from Winnetka, Illinois.

Despite the fact that crowds of men from Waukegan, Racine, and other places along the Lake, and the students from Evanston College gathered on the shore anxious to render assistance, they were powerless to reach even those nearest them.

Very few of the bodies were recovered, although a patrol was kept constantly pacing the shore for eight weeks. The Mayor of Milwaukee ordered the eleventh of September to be kept as a day of prayer and fasting, and his order was observed. Seventeen bodies had been recovered and brought back to Milwaukee. Funeral services, a requiem mass and a eulogy preached by the bereaved Bishop Henni, were held on Tuesday. The whole city responded in sympathy for the stricken rela-

tives and friends, and every effort was made to offer condolence to the living and spiritual succor to the dead.

Milwaukee has shown the spirit of its citizens. The anniversary is annually commemorated on the eighth of September with a requiem mass in St. John's Cathedral. There were among the victims, friends and former pupils of the sisters, whose sudden call into eternity, it is hoped, did not find them unprepared.

Fire broke out, February 9, 1861, in the Angels' Hall of St. Mary's Institute which threatened disaster to the new building. Mother Caroline organized a bucket brigade, and by presence of mind and strong self-control prevented a panic. Placing herself in the wide open doorway, she directed the lines of sisters carrying water, so that there was no confusion. The fire was extinguished with little loss before the firemen arrived. Immediately the sisters were called to the chapel to thank God for His protection.

The following week Mother Caroline left to visit the schools in New York and Pennsylvania. Her journey vividly brought home to her the condition into which our country was about to be plunged. Daily prayers were offered throughout the houses and schools of the congregation that war might be averted.

Recruiting for the army began in Milwaukee, April 19, and in a short time four companies were formed. They entrained June 9, with the First Wisconsin Regiment, for three months' service. The regimental flag was the gift of the women of Milwaukee. George Drake was the first Milwaukee boy to give his life for the Union. Of the 90,000 men furnished by Wisconsin, about 11,000 lost their lives.

Throughout the war the women of Milwaukee worked untiringly for the boys in camp and field. In the Mother House, masses, communions and prayers continued to be offered during the next four years for our beloved country.

May 5, 1861, the last section of St. Mary's Institute was begun. It was one hundred twenty feet long and three and one-half stories high. The undertaking was begun under the supervision of the reverend chaplain. Under his energetic and vigilant direction the work was pushed so that it was possible to lay the cornerstone, Milwaukee Street and Ogden Avenue, on June 11. A few of the most needed rooms were ready for

occupancy December 3, though the whole section was not completed till 1862. There were at this time more than one hundred fifty boarders and approximately four hundred day pupils in the Institute.

To the citizens of Milwaukee, July 4, 1861, was a day of much anxiety. A large fire which originated on the premises of the American House, a much frequented hotel, reached a serious stage, but was arrested through heroic work on the part of firemen and others before it had time to spread far.

During the vacation many of the sisters returned to rest in the Mother House. Two retreats were given, and a large number of postulants prepared to receive the habit. Between 1861 and 1866, one hundred and seventy-nine postulants were invested with the habit and white veil; one hundred and ninety-five took temporary vows. These numbers are stated with a view of emphasizing the prodigious amount of work required of Mother Caroline during this decade. Excepting the summer vacation, scarcely a month passed without a journey to visit some of the schools or to inspect places in which the sisters had been invited to make foundations. A second trip was usually entailed for Mother Caroline continued to accompany her sisters, if possible, when making a new foundation.

But, while the chief object, so far as charity to souls is concerned, for which the congregation was established, is the zealous propagation and maintenance of parochial schools among the masses, its first purpose is the sanctification of the members. It is not to be wondered at, therefore, that Mother Caroline was concerned above all else with the spiritual development and progress of her sisters. Everything beside, though highly important in itself, was secondary to her and could be delegated at times to an assistant. Although she was blessed in having faithful and efficient teachers of the spiritual life, she felt that hers was the responsibility—a responsibility from which she must never shrink.

It is almost pathetic to read in some of the annals of the missions, especially in the East, how the sisters would plead with her, but seldom with success, that she would remain with them a few days after her duties had been performed. In a few instances it is noted that heavy snowstorms or floods held her a prisoner among them, quite as much to

their delight as to her regret—not that she did not love them, but because her presence elsewhere was of urgent necessity.

The Annals of the Mother House record the opening of only three schools in 1861. The first was St. Peter's School, Quincy, Illinois, where welcome was extended to the sisters in September. It had been arranged that the teachers would board at the convent in St. Boniface's Parish until St. Mary's Academy should be furnished and ready to accommodate them. Happily, by the beginning of January of the following year this was possible. The walk to and from St. Peter's School was considerably shortened. The second was opened on October 24, 1861, in the Parish of St. Peter, Keokuk, Iowa; the third in Teutopolis, Illinois. The Keokuk foundation was beset with many difficulties, caused chiefly by lack of quarters, a condition which the good pastor, the Reverend H. De Cailly, could not then remedy.

In honor of our Immaculate Mother, a parochial school was called into existence in St. Francis' parish, Teutopolis, Illinois. The Franciscan Fathers of the St. Louis Province were in charge. Seeing on all sides both spiritual and material poverty, they applied to Mother Caroline to give them co-workers brave enough to suffer want themselves, while laboring to relieve the spiritual condition not only of the little ones, but of the young girls in the vicinity of the town, many of whom had grown to maidenhood in almost total ignorance of the doctrines of the Catholic Faith.

The Reverend Fathers in their journeys to their surrounding missions, encouraged these young ladies to go to Teutopolis for the purpose of receiving instructions in religion. The sisters had as many as eighteen of these at a time. It is needless to relate that much good was done in those early years, not only in the schools, which often began in a log cabin and with as few as seventy-five pupils, but also with these part-time boarders. The work then begun still grows, effecting great results in Teutopolis and the neighboring towns and villages.

Many of the sisters' pupils received baptism, became members of the Church, and returned to their homes to work as apostles among their relatives and neighbors.

Worthy of remark is the fact that Teutopolis was often visited in the early years by terrific storms of wind, rain and lightning. One night

lightning struck the bed in which Sister Maurice was lying, and injured her for life. Her nervous system was affected and her mind impaired.

An event of much importance to the congregation as well as to the city of Milwaukee occurred in July of 1861, when the Reverend Father Lalumiere, S.J., became pastor of St. Gall's Church there.

The history of the year 1861 closes with Mother Caroline's report to the Central Director of the Louis Mission Society, in which she gives further details of conditions at the beginning of 1862.

"Milwaukee, April, 1862.

"Where shall I find words to express our heartfelt thanks for the generous assistance received from the Louis Mission Society during the year 1861? It is now fourteen years since the School Sisters made their first foundation in America, and during all these years we have experienced the generous help of our noble benefactors in Europe, on whom, we continually pray that God may bestow His choicest blessings.

"During these years thirty-eight new missions have been founded in this favored land where religion is free; nearly three hundred sisters are at present working in their holy vocation to establish Christ's Kingdom in the hearts of His little ones. Casting a glance over the vast territory of America, what an immense field we behold, and alas, unbounded fallow land, too. Thousands upon thousands are, as it were, fettered to the earth from which they draw their sustenance, aspiring to nothing higher than gold and earthly gain. But while they are enjoying the fruit of their labors and the blessings of the soil—blessings that have sprung from the wilderness as if by magic—these arise before them as fearful accusers to the still sensitive hearts of the father and mother who were so engrossed in the tilling of their fields that they neglected the cultivation of the most noble and precious soil, the hearts of their children upon which their salvation depends. Often, after long years of labor and toil when strength is failing, the apostolic voice of a missionary penetrates into the hardened and cold heart of many a parent. Stunned, they raise their eyes to heaven and the spirit awakens once more to renewed activity.

"We have met with instances of this kind in many places to which missionaries or zealous pastors were sent. The first and most urgent need of a parish is the educating and training of youth, these tender plants upon which rest the hopes and fears of the future. The anxiety of the family for the welfare and salvation of the dear, spiritually neglected children, becomes also the anxiety of the priest for his parish and urges him to call for religious trainers and educators. Could I but respond to these many earnest requests: 'I have compassion on the multitude'! This expression of pity of the Lord and Teacher of mankind penetrates my whole being. If the spectacle of a famishing multitude moved our dear Savior to use His divine power to perform a miracle for them, can we boast of doing great things when we contribute our strength and good will in behalf of charity? Can we boast of much when we wish with St. Paul to become all to all, to provide relief in some degree for the spiritual needs of others—by the education and the training of children?

"Deeply touching indeed are the representations made by pastors and parishioners in their urgent request for spiritual mothers for the children. The compassion I feel for the youth of America and the desire to promote God's glory have always been for me an impelling force in founding new missions. This is the cause of the rather too rapid growth of the congregation, which sometimes inspires me with fear, when I consider that, ordinarily, all that is good and noble thrives slowly. May God, looking upon our good will, strengthen and protect the feeble structure erected by human hands! Our main work lies in our missionary activities. Having won the hearts of our pupils for religion and virtue, we are, as it were, to form them into missionaries to their parents, frequently cold and hardened in matters of religion and morality. The manifold blessings which God bestows on our labors are an indescribable consolation to pastors and an encouragement to us. Let me relate one example.

"The father of a child in one of our schools, though a Catholic in name, was not only a scorner of religion and of all religious practices, but a malicious scoffer as well. He nevertheless sent his child

to our school and insisted upon regular attendance. The little girl was very attentive and diligent. During Advent the sister taught her the simple little hymn, 'Infant Jesus, Come to Me.' The child may have unconsciously felt that the dear Jesus will not dwell where infidelity and discord reign, and, perhaps, this feeling more often inspired her to invite the Divine Giver of peace into their home by singing her favorite hymn, and by repeating this petition early and late, at study and at play. But the father would not suffer his little child to express such a sentiment, and forbade her ever again to sing that hymn. The child obeyed, but her little heart continued to sing it. After the lapse of several days, the father returned home sooner than usual, feeling somewhat indisposed, and retired early. The child was studying, seated near her mother. After a while she said, 'O mother, let me sing my lovely little hymn.' The mother gladly permitted her this pleasure, but told her to sing softly lest the father would hear her and be displeased. The voice of the child did reach the ears of her father. Did he deem it an angel's voice, or the admonition of Him for whose advent Holy Church was preparing? The voice touched his heart, awakening within him what had lain dormant for so many years: faith and contrition. He passed a sleepless night. The next morning, a changed man, he appeared before his pastor who, with tears of joy related this occurrence to the sisters.

"A special blessing of heaven seems to rest upon the banks of that mighty river which claimed from us so great a sacrifice, the life of our spiritual father, and in whose waters I too struggled against death.

"Belleville, Illinois, beautifully located about fifteen miles inland from the Mississippi River, justifies its name. The inhabitants made many sacrifices to erect a building combining a school and an institute, which was solemnly blessed last year on October 6, and was then placed at the disposal of the sisters. This good work owes its existence chiefly to the energy of the Reverend Peter Joseph Baltes, who projected a grand institute and began building according to this plan. The structure was already under roof when there arose grave danger that it might become the property of the courts, for

some of the subscribers had failed to contribute the amount promised. In this extremity the building was offered to us gratis. We were undecided for a time. Finally, love for souls and confidence in Divine Providence triumphed. It made our debt, of course, heavier. Still, I enjoyed finding that the house answered its purpose in every detail. Boarders and day pupils are entering and the first year's account shows that the income not only covered the cost of maintenance, but also defrayed the first installment of interest. May we soon be in a position not only to pay the interest due, but also to cancel the principal. For this purpose the sisters are saving in every possible way and depriving themselves of many things. May God bless their sacrifices!

"In compliance with the wish of the Right Reverend Bishop of Alton, Illinois—since 1923, Springfield—to whose diocese Belleville belongs, I traveled to Quincy for which place, besides many others, sisters are requested. The trip to Quincy was made by steamboat on the Mississippi. The pastor of St. Boniface's Parish, has four hundred children in his school. Two hundred of these, in one room, were taught by an aged schoolmaster. I hardly knew for whom I ought to feel greater pity, for the good but feeble schoolmaster, or for the poor children crowded into this small apartment.

"My stay here was very brief; nevertheless the news spread quickly among the Catholic population of the whole city. On leaving the church I found to my great surprise that many had formed in lines before the entrance. The vast throng cried out, 'Give us teachers for our children! Send us sisters—soon! soon!' And behold, within a few weeks the classrooms and the abode of the sisters were ready for occupancy. What zeal they displayed, no matter how simple and poor the arrangements! A large classroom was divided by a board partition into a sitting room and bedrooms for the sisters, while the basement was formed into two classrooms. A practical person, accustomed to solid, durable dwellings, may smile in pity at such American building plans.

"The greater number of our mission houses in the North were, in the beginning, only frame houses, some even log cabins, and several are such at the present day. Are not the majority of immi-

grants to this country poor? The greater number remain poor, and if there are some who amass wealth, how many years are required to do so? Imagine a parish composed of the poorer or the middle classes. What a heavy burden for the individual are the running expenses! Therefore, the building of a frame house is after all, for them a great work and a proof of their religious fervor. We have an example of this kind in our Quincy mission, dedicated to the Divine Infant in the crib. This mission is growing rapidly; the school has now four hundred girls and a new school building is under construction.

"Fort Madison, Iowa, is situated on a slope near the banks of the mighty Mississippi. It is a pleasing little town of three thousand inhabitants. The Reverend Pastor, a former missionary, had for ten years endeavored to establish a school to be entrusted to a Catholic sisterhood, when finally his efforts were crowned with success. One hundred fifty children attend this school. At present a rented house is used. The parish is now building a new church. When this will have been completed, the old church will be converted into a convent and classrooms.

"Keokuk, Iowa, only eighteen miles from Fort Madison, takes its name from an Indian chief. It is situated on a bluff on the bank of the Mississippi, and numbers twenty thousand inhabitants. Six hundred of these are Catholics, who attend the same church. Reverend Father DeCailly has charge. He is a young, exceptionally zealous, vigorous and worthy missionary, a nephew of Bishop Loras of Dubuque, by whom he was ordained. For a long time the poverty of the parish did not permit Father DeCailly to establish a Catholic school as he ardently desired to do. His daily catechetical instructions were almost useless; his pupils were not able to read, and would forget from one day to the next what they had been taught. Father DeCailly begged us most earnestly to send him sisters. He busied himself preparing a dwelling for them. The basement of the church was converted into classrooms and apartments for the sisters. In this enterprise he figured as carpenter, painter and locksmith; thus he attained his objective without hiring help. The empty apartments, bedrooms, a sitting room, kitchen and

cellar, needed to be equipped. There were few houses in the city which he did not visit on his collection tour. The Americans especially distinguished themselves by their noble generosity. From the city he hastened to the country. Not even a cabbage head nor a potato was too meager a donation for him. Since October of last year three sisters have been teaching two hundred pupils. Last winter the most necessary branches, catechism, reading, writing, spelling and arithmetic were taught to pupils whose ages ranged from fourteen to twenty years. They were also prepared for the happiness of receiving the holy sacraments for the first time. What a consolation for the priest, the parents and the teachers! What a grace for the children!

"Washington, Missouri, is a mission founded by the Fathers of the Society of Jesus. They went about collecting funds, and erected a large stone building which combines school, chapel, and a dwelling for the sisters, and on which evidently the blessing of heaven rests. It is an ornament to the small town. At the dedication, the building was placed under the patronage of St. Stanislaus. The little children unite diligence and good behavior to regular attendance, thereby justifying our glad hopes.

"The solemn Feast of the Immaculate Conception brought us two country missions, one at St. Charles, Missouri, twenty-four miles from St. Louis, the other at Burlington, Wisconsin, in the Diocese of Milwaukee. Very poor and small was also the beginning of our mission at Trenton, New Jersey. In a small frame building near the little church, the sisters are teaching one hundred children who in every regard were much in need of sisters' training. The poor parishioners gratefully recognized this benefit and tears of joy evinced the relief of the aged pastor, when he intrusted the little ones, so dear to him, to the care of the sisters.

"At Louisville, Kentucky, a Franciscan Father in charge of St. Boniface's Parish, was successful in obtaining sisters for his girls' school. Right Reverend Bishop Spalding showed himself very favorably disposed. His fatherly solicitude prompts him frequently to visit and gladden the hearts of all in the school, which has enrolled two hundred thirty girls. May Mary, the glorious Queen of

Heaven, and the great St. Francis of Assisi, patrons of this mission, protect it during these turbulent times!

"At Tacony, Pennsylvania, a few miles from Philadelphia, the Redemptorist Fathers founded an orphanage on a beautiful site near the Delaware River. Whoever has opportunity to observe the untiring labors of these real apostles of America, and to witness their self-sacrificing charity towards Catholic and non-Catholics alike, toward their countrymen as well as towards other nationalities, must exclaim: 'Verily, these are true disciples of Christ!' This orphanage also was called into existence by their all-embracing charity. It was blessed on the feast of the father of orphans, St. Vincent de Paul, and was entrusted to the School Sisters on December 5, 1859. It protects fifty orphans, has a large garden, and is the property of the Catholics of Philadelphia. It has a spacious but poor chapel.

"I have still to express my sorrow on account of the Civil War in which our country is involved. Hitherto neither side has gained decisive advantage in the thirty-one battles fought, besides some minor engagements and skirmishes. It is deplorable that so many human lives are being sacrificed. The struggle thus far has cost the government daily more than one million dollars, thus creating a heavy national debt which is to be canceled by raising the taxes. Catholic institutions, churches, schools, and convents must pay high taxes. I was appalled by the announcement that our taxes for the ensuing year will be five hundred dollars. New laws make it obligatory to pay taxes on the most necessary articles worn about the person, such as watches and spectacles. Very painful it is to be entirely separated from our sisters in the South because all channels of communication have been closed.

"I consider it my duty to communicate all this to the Director of the society and to give an account of the progress and the success of our work of Catholic education which is so generously supported by your society. There is another burden that oppresses me. I would again beg of your charity a donation to sustain the material progress of our congregation that it may be enabled to continue to train and educate useful members for the missions. The present

MOTHER CAROLINE'S FAVORITE CRUCIFIX

Mother House, far from being completed, is too small for its purpose. Ground for the building is not lacking, though still encumbered with debt, but the wherewithal to build is a great necessity. The large brick wall and the arcade of which it is a part cost a considerable sum and must now be closed to prevent accidents and greater expense. Therefore our heartfelt petition for help, which we confidently hope to receive through the Central Director as a special favor since the Mother House, as it stands today, has been built by generous donations from your society and other benefactors in Europe. The maintenance of the inmates of our Mother House we owe to the love and gratitude of our mission sisters who send here all they can save. This has enabled me thus far to use all donations of the Mission Society for building purposes. I beg you most earnestly in the name of all my dear companion sisters, in the name of the children confided to our care, and of those who will in future be intrusted to us, and lastly in the name of the Divine Friend of Children, to come to our aid once more. I beg of the society, and of every Catholic whose warm heart beats for religion and morals, to contribute to this good work—the poor Mother House of Notre Dame. Could we repay your benefactions with nothing but our thanks, this would be inadequate proof of our keen appreciation. Praised be the Lord, Who listens to the supplications of His little ones on behalf of those to whom we are indebted. To this means, the prayers of the children, we shall have recourse. We shall implore our heavenly Father never to forget those who hoard their treasures where neither rust nor moth can consume; since 'to give to the poor is to lend to the Lord.'

"Mary Caroline Friess, S.S.N.D."

The above report is evidence of the extraordinary activities conducted from the Mother House of the universally revered School Sisters. Much, very much more remains to be accomplished by them, if it were in their power. To promote and to increase their efficiency, it is requisite that I endorse and commend the petition of the superior.

✠John Martin Henni,

Milwaukee, April 29, 1862. Bishop of Milwaukee.

It was agreed that the sisters would teach in West Point, a town about twelve miles south of Fort Madison, Iowa, April 3, 1862.

The Redemptorist Fathers accepted charge of St. Michael's Congregation in Chicago early in 1862. They built a frame residence for the Fathers, and immediately after its completion, a school and a convent for the sisters who would teach the children of the parish. On the invitation of the Reverend Joseph Miller, C.SS.R., Mother Caroline sent there three sisters and a candidate who began school May 2 with two hundred pupils. The Fathers and their parishioners treated the sisters royally. God blessed their work; the number of pupils increased from month to month so that a larger school had soon to be built. The work of instructing the children was to their teachers indeed a labor of love. Catholic life flourished throughout the parish. The children had their own mass on Sundays and the 8:00 o'clock mass on school days was especially for them. Devotion to our Lord in the Blessed Sacrament and to our blessed Mother of Perpetual Help was practised by all the pupils old enough to understand and appreciate it. Thus passed nine happy years, while the number of pupils increased from two hundred to twelve hundred.

One of the important events of the year, so far as the inmates of the Mother House and St. Mary's Institute were concerned, was the dedication of the last section which completed the building on Milwaukee Street, the purchase of the two remaining dwelling-houses which stood within the square, and the drawing of plans to extend the Ogden Avenue building to Jefferson Street. As soon as a clear title was obtained, Father Krautbauer had the workmen ready to begin their important task. For more than ten years Mother Caroline had given employment to many poor men who might otherwise have found it difficult to earn a livelihood. This fact was so well known throughout Milwaukee that the city officials would sometimes direct employment-seekers to "the big-hearted Mother Superior on the hill." At the same time they would give this paternal advice: "If she gives you a job, watch your tongue; for she tolerates no language on her premises except such as a good woman should hear."

September 8, 1862, the sisters reopened Holy Name School at Sheboygan. They had assumed charge of this school in September, 1859,

but had been withdrawn shortly afterwards. Their welcome back was as hearty and sincere as was the joy of the sisters in returning to those good people.

After repeated and earnest petitions on the part of the Reverend Father Deberge and his parishioners, three sisters were sent to teach St. Peter's School at Beaver Dam, Wisconsin, on the eleventh of September. Here they found one hundred pupils of German, Irish, and French parentage. As was the case elsewhere, poverty reigned supreme but the riches which the Catholic Faith brings to a community began to increase in Beaver Dam. Pupils attended in satisfactory numbers so that at the end of three years the congregation built a large brick school and soon after completed a commodious convent for the sisters. Unfortunately, the pastor became ill and had to be relieved. The Reverend Father Fusseder, always kind to the sisters, succeeded Father Deberge.

In those early times it was one of the congregation's many blessings that, in nearly every case, cordial relations existed between the bishops, their clergy, and the sisters. It is true that the latter assumed many duties not "nominated in the bond," for instance, the care of altars and sanctuaries, the baking of altar breads, and the laundering of church linens, besides much of the work which rightfully falls to the caretaker. But pioneer conditions demanded the missionary spirit and happily Mother Caroline's spiritual daughters were possessed of it in no small degree.

The pastor usually ministered to several missions; sick calls not infrequently came from great distances, and caused much hardship to the priests in general, particularly in winter, and especially to such as were infirm or in delicate health. The following incident may serve to emphasize the pitiable state to which some of the priests were at that time reduced.

The superior of one of the nearby missions wrote in distress to Mother Caroline to tell her of the illness of their pastor. He had left on Monday to visit his missions and returned late on Friday. His ears, hands, and feet had been frozen. The sisters informed his housekeeper what to do for him; the nuns sent for a physician, who offered to remain with the priest for a few hours. During this time the housekeeper went to the convent to tell the sisters in what condition the doctor had found the

sick pastor and added: "You see, Sister, he has no warm clothing and no money; he seems completely discouraged, and I am forbidden to say anything to the parishioners." The sisters counseled her as well as they could and decided to appeal to Mother Caroline as the one who could best handle the situation. She took the letter to the chaplain and asked him to invite the sick priest to come to Milwaukee as his guest, as soon as he was able to travel.

It was indeed a shabbily dressed pastor who, after wondering what was the urgent business on which he had been called, finally appeared. He little expected what was in store for him. Having learned what was needful for the altars of his principal chapels, Reverend Mother told him she would provide what was required for each so that he would no longer be obliged to carry an outfit with him. As his journeys were usually made on horseback, one can imagine what a relief it was not to be burdened with a case of church articles, especially in seasons of inclement weather.

Father Krautbauer helped in many ways. He was an adept in reaching the heart of one in trouble and he consoled and encouraged the poor priest and promised to stand by him in need.

The next day a good shopper filled the chaplain's order for two generous outfits of warm clothing, from which nothing was missing. Together the two priests visited Bishop Henni, who also contributed his mite in money, and made arrangements which considerably lightened the young pastor's burden. It is needless to say that this good priest's gratitude was not expressed in words alone. Many a mass was offered for both the chaplain and Mother Caroline and their names were always kept on his list of daily mementos. The senior sisters tell of many other similar incidents.

In September, 1862, Mother Caroline was obliged to send more sisters to St. Joseph's School, Rochester, New York, as there were approximately four hundred pupils left, after the Brothers had taken charge of the older boys.

December 3, 1862, was the date of the congregation's first foundation in the Green Bay Diocese. This was the School of St. Francis Xavier, in what was later the cathedral parish. No school could have had a much smaller beginning, for there were only thirty-five pupils at

first, though by the end of the year, ninety-five promising children were in attendance. The parishioners had provided the sisters' dwelling with an ample supply of provisions and other necessaries. The room set apart for the chapel furnished, Bishop Henni granted the sisters the inestimable favor of having the Blessed Sacrament reserved. At the end of the scholastic year 1862-1863, the school counted one hundred seventy pupils, confided to the sisters' care.

On the 13th of August, 1863, the tower bell, "St. Ignatius," was rung for the first time in Notre Dame Convent.

On September 4, the last section of the new building on Knapp Street was blessed by the Reverend F. X. Krautbauer. Among the accommodations thus secured, was a large novitiate, the need of which had been keenly felt for some time, as the number of novices had often reached more than fifty and the old quarters were small and very crowded.

The year 1863 is remembered as one of the most trying of the Civil War. No schools were opened this year. The fact that all communication between the North and the South was interrupted, caused much anxiety to Mother Caroline and to all the sisters in the North. Yellow fever was a yearly visitor to New Orleans, and, in less than four years after the first foundation in that city, it carried off three most promising teachers, Sister Mary Clara, Sister Mary Nothburga, and Sister Mary Magdalen de Pazzi. Death exacted a heavy toll on the communities in the South. Thirty sisters offered their lives as a sacrifice to duty, between 1856 and 1892, the year of Mother Caroline's death.

The war had left in its wake hundreds of orphans and half orphans, many of whom found shelter in the orphanage in New Orleans. It caused the northern sisters much anxiety during those trying times, since they could not learn whether their companions in the South had funds sufficient for the orphans' support and their own.

Progress was made, however, during the year 1864, despite the state of the country. The sisters of St. Michael's School, Baltimore, had hitherto been obliged to live in the convent on Aisquith Street. On March 17, they moved into a new dwelling of their own which they found very comfortable and inviting.

In Madison, Wisconsin, the pastor of the Most Holy Redeemer Church invited the sisters to teach the children of his parish. They opened a school there, May 21, 1864. On the following eighth of September, they also assumed charge of a school in St. Patrick's Parish in the same city. These two schools added more than three hundred pupils to the sisters' care.

In Newark, New Jersey, having been patiently awaited for ten years, the School Sisters took charge of St. Peter's School and Orphanage, September 18, 1864. Two hundred twenty-five pupils were enrolled. Bishop Bayley blessed the school, the convent, and the sisters' chapel on November 1, Feast of All Saints.

The sisters opened school in the Parish of the Assumption on 49th Street, New York City, October 2. This foundation caused great rejoicing among the parents and children. Many were the good wishes expressed, and fervent were the prayers offered for God's blessing on the labors of the sisters.

The last foundation of the year was made October 25, 1864, in Waterford, Wisconsin, a little town about twenty-five miles southwest of Milwaukee. Seventy pupils were enrolled the first day, November 2. The sisters had opened this mission sometime previously, but had been recalled. Their return in this year was a happy one.

The Royal Chaplain at the court of King Louis I, the Reverend Father Mueller, friend and benefactor of the School Sisters of Notre Dame both in Europe and America, died, February 3, 1865.

The Reverend A. Reinicke, pastor of St. Dominic's Church, Breeze, Illinois, for three years had requested sisters for his parish. He had built a school and a dwelling for the teachers. Adjacent to the latter he had planted a vegetable garden and set out several healthy fruit trees. Finally, on St. Benedict's Feast, March 21, 1865, Mother Caroline announced that the sisters would be ready to take charge the following month. It was indeed a homelike and inviting little convent into which the sisters were ushered on their arrival, Saturday evening, April 9. Accompanied by Sister Jerome, superior of the community in Belleville, the sisters were met at the station by the pastor and several of the leading men of his congregation, who extended a hearty welcome. Sincere was the rejoicing among the people of Breese, who so long had looked

forward to the happy day when they should be able to place their children in the care of religious teachers. The sisters found their pupils docile, eager to learn, and to this day, conditions in St. Dominic's School have continued to be most gratifying to all concerned.

St. Joseph's School, La Crosse, was reopened early this year through the efforts of the Reverend Father Moder. He had provided a school and a home near it for the sisters. The return of the sisters was attended with so much rejoicing on the part of the pastor and the parishioners that the sisters felt compensated for the pain they had previously felt when separated from their pupils on account of lack of suitable accommodations.

The seventeenth of April was the date fixed for the opening of St. Aloysius' Orphanage in St. Francis' Parish, Quincy, Illinois. After a solemn high mass had been celebrated, the Vicar General led the procession to the orphanage; the School Sisters were given charge of fourteen little orphans. All having repaired to the chapel, a sermon was preached by the Reverend Father which brought tears from his hearers. Everybody present seemed eager to contribute his share to the maintenance of the orphans' home. St. Aloysius was chosen patron, and by September his clients numbered fifty.

In St. Louis, the pastors of St. Liborius' and St. Mary's Congregations had been busy erecting houses for the teachers of their schools. The sisters who taught St. Liborius' Parish School had boarded for six years with the sisters in charge of the school in St. Joseph's Parish. The distance was about a mile, which they walked in all kinds of weather; therefore, it caused great satisfaction to the pastor and the parishioners when, on April 21, 1865, the sisters were escorted from the school to their comfortable new convent. The dearest part was, of course, the room set aside for a chapel. This was furnished by willing hands and soon made ready for the reception of Christ the King, from whose throne many a blessing has since gone forth day after day to the good priests and parishioners of St. Liborius who made possible His dwelling among the teachers of the little ones so dear to His Sacred Heart.

In St. Mary's Parish, St. Louis, a house with a small garden was purchased for the sisters, who like their companions on the neighboring mission had been obliged to board at a distance from the scene of their

labors. For three years they had made their home with the sisters at SS. Peter and Paul's School. On the fifteenth of July of this year, they were in possession of their own cozy little home on Third Street, near their school. This was the fourth mission house in St. Louis.

The Very Reverend H. Muehlsiepen, Pastor, never tired of telling Mother Caroline, at her visitations, of the great pleasure he felt in the success of his school. He could never praise the sisters too highly, he said, for he ascribed the increase of pupils to their zeal and good management. Gratifying as these reports must have been to Mother Caroline, she desired rather that her sisters be imbued with the spirit of St. Paul who taught his converts, "neither he that planteth is anything, nor he that watereth; but God that giveth the increase."

Today the visitor to Mankato, Minnesota, is likely to give the order, "Drive slowly," so that he may drink in the beauties of that flourishing city, set down among the grandest hills to be found anywhere in the state. A pile of imposing buildings, he is told, represents all that is best in the culture and refinement of the city: Loyola High School for Boys, the fine residence of the Jesuit Fathers who have charge of Loyola and of the Church of SS. Peter and Paul; nearby are the Notre Dame Convent and SS. Peter and Paul's Parochial School in which more than seven hundred pupils are prepared by twenty-three School Sisters of Notre Dame to enjoy all that is best in life. A short drive farther, and Good Counsel Hill looms up, surrounded by another magnificent set of buildings, comprising the Provincial House of the Mankato Province of the School Sisters of Notre Dame, the Academy of Good Counsel, a novitiate, a candidature, and a juniorate. Here numbers of young ladies come from the great Northwest, either to receive the benefits of a higher education, or to be prepared for entrance into the sisterhood. Truly Mankato has unusual educational facilities for its young men and women, as well as for its boys and girls of tender years.

Let us return in spirit to the foundation of all this greatness. One little frame church served the Catholics of Mankato, who were so poor that they could scarcely support their pastor, even poorer than his parishioners. Despite his poverty, the pastor, Reverend Valentine Sommereisen, was rich, exceedingly rich in the things of the spirit. When he was sent, March 16, 1854, to found a parish for the Catholics of Mankato

and its environs, his hands were still bedewed with the sacred oils of the ordination ceremonies, and his soul was athrill with the exaltation that comes to a young priest who has just celebrated his first mass. What mattered the cold of a Minnesota winter, and the sharp sting of the penetrating March winds of Mankato, to one whose heart was afire with zeal for souls? A log cabin became his headquarters. Here he prayed, drew up regulations for organizing his people into a parish, and made plans for a stone church at which all hands worked. It was finished in September, not quite six months after his ordination. The famous Father Weninger, S.J., preached a mission to his people, which closed on St. Michael's Feast, September 29, 1856. Thirty-six missions or stations were visited by this sturdy priest, but he managed to find intervals during which he instructed his children for the reception of the sacraments. For four years Bishop Grace of St. Paul petitioned Mother Caroline to supply Mankato with sisters to teach a parochial school. As there was a long waiting list of pastors who had been promised teachers for fixed dates, the bishop recognized their prior claims, at the same time complimenting Reverend Mother on her firm adherence to her promised word.

Accordingly, all preparations were made by the pastor in August, 1865, for the foundation of a Catholic School in Mankato. The journey from Milwaukee was made by slow train across Wisconsin to La Crosse, where the sisters took passage on an equally slow boat to St. Paul. At the landing place they found the pastor, Father Sommereisen, awaiting them. He escorted the sisters to the bishop's residence, where His Lordship, deeply moved, blessed them and their future labors. The afternoon devotion in the cathedral began with the recitation of the beads, followed by the Litany of Our Blessed Lady, and closed with Benediction and Te Deum.

The next day they started on their journey to Mankato, and immediately after their arrival began to arrange their living quarters. The basement of the church was arranged as a school and a dwelling for the three sisters. On the third of September classes were begun with eighty-seven pupils. Steadily the number increased until it was found necessary to build. Instead of a new school, the parishioners preferred to erect a larger church for the rapidly growing congregation. The stone

church was then used as a school. This mission, founded in the pioneer days of Catholicity in Minnesota, was the first in a long line of schools which followed in its wake; to-day more than forty taught by the School Sisters dot the fertile plains and picturesque valleys of Minnesota.

Owing to the unfavorable location of the Parish of St. Peter, Chicago, the children were exposed to many dangers to their faith and morals. At the urgent solicitation of the Bishop, Right Reverend James Duggan, and of the Pastor, Reverend Peter Fischer, Mother Caroline decided to take charge of the school, which she did September 2, 1865. Three hundred fifty pupils were enrolled on the first day, evidence of the co-operation of the parents with the zealous pastor in his endeavors for their children. The pastor gave his own dwelling to the sisters, and he himself lived in a little room near the sacristy. In the beginning the sisters found their labors in the classroom very hard, but after some months the children became docile and showed themselves affectionate and desirous of pleasing their teachers. Blessed results followed down the years until the encroachments of the railroads forced the parishioners to find homes elsewhere. At present the pupils are few, but the sisters have not abandoned them, since their spiritual needs are as great as they were in the early days.

Strenuously as Mother Caroline and her devoted co-workers labored at the preparation of young sisters for the religious life, and their training as teachers, the demand continued greater than the supply. The bishops and priests thoroughly understood the circumstances, and in prayer and patience awaited the day when Reverend Mother announced that she was ready to serve them. To this condition was due the fact that Bishop Luers of Fort Wayne, Indiana, was obliged to wait for three years before Mother Caroline was prepared to send sisters for the school in St. Mary's Parish. The bishop and the pastor were overjoyed when on the second of September, 1865, they were able to confide two hundred healthy, happy pupils to the care of the sisters. The old church had been converted into comfortable classrooms and a few feet away was a convent for the teachers. This was blessed in honor of the Immaculate Heart of Mary, who must have taken the sisters under her merciful protection. Success crowned their efforts from the start, and to-day the grandchildren of those early pupils are as devoted to the

School Sisters of Notre Dame as their parents and grandparents have been for many happy years.

During the next seven weeks the Mother House witnessed busy preparations for the foundation of two new missions on St. Raphael's Feast, October 24, 1865, one in Iowa, the other in Wisconsin.

St. Donatus, not far from Dubuque, Iowa, had been assigned to the School Sisters of Notre Dame as an additional field of labor by the Right Reverend Clement Smyth, the second bishop of the Diocese of Dubuque, who had become acquainted with their work in Fort Madison and West Point. When Mother Caroline promised him that the fall of 1865 would see the fulfillment of his wishes, she did not think that the foundation would be made in mourning and sorrow. Yet so the Divine Shepherd of Souls had ordained.

The much loved Bishop Smyth died suddenly, September 22, 1865. As coadjutor he had sustained the courage of Bishop Loras during the closing months of that saintly prelate's life until his death in 1858. For fifteen years Bishop Smyth had labored in his large diocese. For seven years of this period, he had been prior of the Cistercian monastery, substituting in parochial work whenever and wherever it was possible. Wonderful in many respects was the short career of Bishop Smyth. He entered the Cistercian Order in Ireland, and was ordained May 29, 1841. In 1849 he was sent by his abbot to the United States to investigate conditions for the foundation of the Monastery of Our Lady of New Melleray, eight miles west of Dubuque, Iowa. Having made a favorable report to his abbot, he received instructions to prepare for the coming of a colony of monks, Trappists, as they are commonly called in this country. Father Smyth built a fine church, a school and a monastery, which were in readiness to receive the community brought over by Abbot Fitzpatrick. Father Smyth was named prior of the monastery by the abbot before the latter's return to Ireland. Bishop Loras and the Priests of the diocese recognized the prior's exceptional qualities, and Rome was petitioned to appoint him Coadjutor Bishop of Dubuque. He was consecrated by Archbishop Kenrick of St. Louis, May 3, 1857. The new bishop soon won the devoted love and respect of his priests and people, by his spirit of self-sacrifice, deep piety and boundless charity.

During the eight years of his episcopacy, 36,000 Catholic immigrants, chiefly Irish and Germans, settled in his diocese. Unfortunately, owning to hard times and the Civil War, he was able to build only a few churches for them; he did much to strengthen the spiritual life of his flock.

Bishop Hennessy succeeded Bishop Smyth. Luckily he too knew the wants of his diocese. He soon obtained many priests from Germany and Ireland. In his long episcopate of more than thirty-three years, he worked wonders in the Archdiocese of Dubuque. His chief concern was Christian education. Despite opposition he courageously insisted on the carrying out of his resolve that every Catholic child should be educated by Catholic teachers.

To these was added a new band of religious teachers, when, on October 27, 1865, the sisters began school in St. Donatus, Iowa, one hundred and thirty boys and girls having assembled for enrollment on that day. Gratitude requires that the School Sisters ever keep the name of the Reverend Bishop Smyth and that of the pastor, Father Flammang, in prayerful memory, for having placed this mission in their charge. It has been a most fertile field for religious activities. In proportion to its size, it has also contributed more members to the congregation than any other mission. Father Flammang's three sisters and four nieces headed the list of candidates received from this school, and other young women of the parish and the surrounding country have since followed their example, successfully devoting life and strength to the cause of Catholic education in America.

At the request of Bishop Henni, the parish school of St. Thomas' Congregation, Beloit, Wisconsin, was added to the many missions founded in those early years in the Diocese of Milwaukee. Two sisters and a candidate were introduced to the pastor and his people, October 24, 1865, and accorded a hearty welcome.

The majority of the parishioners were Irish and American converts, most of whom came from New England. Among the latter were Mr. and Mrs. Thomas Power who, out of gratitude for the gift of Faith, determined to build a Catholic church in their home town. They donated the property on which were built the church, the rectory, and the sisters' dwelling. They also contributed the necessary funds for these buildings.

The church was named in honor of St. Thomas, Mr. Power's patron, and the convent was placed under the protection of our Blessed Lady and St. Lucy, Mrs. Power having been baptized Mary Lucy. The school was kept in the basement of the church. Shortly after this Mr. Power died. His widow, eighty years of age, did not long survive him. Like Simeon of old she longed to sing her "Nunc dimittis," since there was nothing left on earth for which she cared to live. Life's greatest gifts had been granted her in superabundance and her noble and generous heart found its only joy in sacrifice. Reserving only sufficient for her simplest needs, she gave to the sisters all she had, even the furniture of her home. How well may be applied to the noble, virtuous couple, the words of Scripture: "As long as you did it to one of these My least brethren, you did it to me."[1]

The history of the year 1865 closes with the record and event of supreme importance, the final approbation of the Constitutions by His Holiness, Pope Pius IX. The struggle to obtain this approbation had lasted thirteen years, from 1852 to 1865, and had entailed many hardships, especially on Mother Teresa. Bishop Wittmann and Father Job had insisted on the advantages and importance of having the newly founded congregation placed under a strong central government. Mother Teresa met with much opposition on the part of the Archbishop of Munich, who wished to establish an independent Mother House in every diocese. The entire body of sisters with two or three exceptions adhered loyally and persistently to Mother Teresa and finally drew up a petition to His Holiness, to be permitted to remain under the government of Mother Teresa as Superior General. Rome sided with the sisters, and the wisdom of that decision has been proved by nearly a century of successful growth and expansion. Since the foundation in 1833, many thousands of sisters have lived to bless the founders and the Holy Father, Pope Pius IX, for having given them an organization patterned on that of the Church itself. "In union is strength," Mother Caroline would quote, when a priest or a bishop suggested that it would be wise to sever connections with Europe. For the benefit of such as may be of the same opinion to-day, it may be well to observe here that the American sisters have never been hampered in any way by European

[1]Matthew 25, 40.

restrictions since the happy day in 1850 when the rule of enclosure was modified to suit the conditions with which teaching orders in our country must cope.

In the archives of the Mother House is treasured a copy of the gracious response made by our Holy Father on the receipt of the sisters' letter of thanks for the final approbation of the constitutions. We subjoin extracts therefrom:

> We participate in your joy of heart occasioned by the decree of the final approbation of your Rules. If you persevere in their observance we may justly hope that you will become more zealous in the work of your own sanctification, and in the education of the children intrusted to your care. Thus will your congregation continue ever more and more prosperous and blessed.
>
> Know that your prayers, which you have promised for Us and for the Church, will be a much desired help; for We trust that through them Heaven will avert many evils. Therefore, dearest daughters in Christ, pray unceasingly, for the days are evil.
>
> We implore the God of Peace to sanctify you still more, and as a token of Our paternal love and benevolence, with Our whole heart, We grant unto you all, the Apostolic Benediction.
>
> Given at St. Peter's in Rome, the thirteenth of December, 1865, in the twentieth year of Our pontificate.

The Second Plenary Council was held at Baltimore. Bishop Henni petitioned that Wisconsin be divided into three dioceses.

In the months of August and September, 1866, there were five schools added to the sisters' list in widely separated states. Besides the journeys required in opening these, duty called Mother Caroline to visit several others which she had not been able to reach during the war. Much of the time this year and in 1867 was spent away from home. Happily the training of the novices and candidates was consigned to thoroughly competent and energetic sisters and professors. Mr. Durward, though still a professor at St. Francis Seminary, was retained as head of the English and Art Departments in St. Mary's Institute. The musical directors were also retained. Father Krautbauer worked incessantly; his conferences on the spiritual life, his lectures and explanations in religion, were so thorough that they still are regarded by the senior sisters, who

benefited by them, as unsurpassed by anything they have since heard. It was about this time that the Capuchin Fathers were invited to assist Reverend Father Krautbauer in his duties as chaplain. More than one mass daily was desired, and additional confessors were necessary. The novitiate and the candidature had each held for several years an average of sixty to seventy inmates, and there were at least fifty professed sisters permanently stationed in the Mother House.

There were fifty-one professed sisters, seventy-four novices, seventy-five candidates, one hundred and twenty boarders, and four hundred and fifty day school, music and art students. One thousand seven hundred and eighty pupils were in attendance in three parochial schools in the city; teachers from two of these schools dwelt in the Mother House.

In the orphanage at Elm Grove were twelve sisters, forty-six orphans, and fifty-three parish school pupils. The sisters on this mission were dependent on the Mother House for some of the necessaries of life.

Grand Rapids, Michigan, noted for its furniture factories, is now one of the most widely advertised cities of the United States. Sixty years ago it would have been rash to intimate that the end of the first quarter of the twentieth century would find Grand Rapids a bishop's See, that thousands of children would there be attending Catholic schools, and that its young men and women would have every facility for obtaining higher education, that more than a hundred School Sisters of Notre Dame would be teaching in the city and diocese, and a dozen other religious communities laboring with them in the cause of education and charity. Yet, so it is, and the contrast is strengthened when it is recalled that Mother Caroline was asked by the pastor of St. Mary's Church for only two teachers and a housekeeper. He had provided a school, a dwelling, and went personally to urge Mother Caroline to send the sisters at once, saying, "Now all things are ready." One hundred and forty children awaited the coming of the teachers.

According to his wishes, August 1, Mother Caroline set out by boat with three sisters. The wind rose and a storm broke in unprecedented fury, threatening the vessel with destruction; even the captain grew frightened. Mother Caroline retained her presence of mind, and assumed leadership. The passengers huddled around her, praying, calling upon our Lord to calm the storm, as He had done on the Sea of Gali-

lee. She inspired others with something like her own wonderful trust and assurance. While she was making acts of contrition, faith, hope and charity, she remembered that she had with her a bottle of St. Walburge's oil. Immediately she promised St. Walburge to place the new foundation under her patronage if she would bring them safely to land.

One of the sisters who wrote an account of the voyage in the annals of the mission of St. Mary's, declared that in a quarter of an hour after Mother Caroline had dropped some of the oil upon the waters, the storm began to abate. The sisters also declared that the captain publicly thanked Mother Caroline, and remarked to those who had witnessed the scene that he had never met a woman who possessed so great a faith.

The mission in St. Mary's Parish was dedicated to our blessed Lady and St. Walburge, whose intercession had been so powerful. Mother Caroline herself seldom spoke of such occurrences. In another chapter will be recorded a number of instances in which supernatural aid was given when, humanly speaking, there was absolutely no hope that her life would be spared.

Twelve years prior to these events, the sisters had made their first foundation in Rochester, New York. The following year, 1855, they opened a second school; a third followed in the parish of St. Boniface, 1866. The devout pastor had provided a school building and a little frame house was a sisters' dwelling. He thought two sisters would be sufficient. His surprise can well be imagined when, on the opening day, September 3, 1866, one hundred and fifty children presented themselves; additional help was, of course, provided. Cordial relations soon existed between the parents and pupils, and the sisters. It was not long before the labors of the teachers were so visibly blessed that the parishioners cheerfully contributed the necessary funds for a fine large school building. With the rapid increase of pupils came the necessity for more teachers, and for their accommodation a larger dwelling was erected. The people of Rochester have never ceased to evince appreciation of a Catholic education for their children.

The next day, September 4, brought the School Sisters to Galena, Illinois, a little town in the lead region in the northwestern corner of the state. Surrounded by picturesque bluffs not far from the Mississippi, the homes with their fine lawns are very attractive. The church, at the

end of the city, is built on a moderate elevation. In the rear, on higher ground, are the school and a convent. A large playground is connected with the school, and the convent is surrounded with handsome lawns. The pastor, Reverend Father Bally escorted the sisters to Galena, an act of courtesy for which the sisters were grateful, since parts of the journey had to be made by wagon over poor roads. The spirit of sacrifice animated the pastor and the sisters alike, and, as they knelt for the first time before our Lord in the tabernacle of St. Mary's Church, it was truly a happy band of religious that consecrated themselves anew to His service in the persons of His little ones. The view from their pretty home invites to prayer and thanksgiving, and it is an inspiration to see the children leave the church after mass and climb "The Heights" to devote themselves to classroom duties. Their gladsome faces seem to proclaim to the busy dwellers below, "It is good for us to be here."

Once more we must turn our gaze eastward. Washington, D. C., had invited the School Sisters to another new field for educational activities. The parishioners of St. Mary's Church in Washington desired a Catholic school for their children. The pastor applied to the sisters in Baltimore, and his petition for teachers was granted, November 25, 1866, Sister M. Bede with two teacher companions assumed charge of the mission and opened the school with seventy pupils. God's blessing rested on their work and in two years the number had more than doubled. During the past sixty years, the work of training citizens for heaven and for our country has gone steadily on in this school.

Approximately twenty-five thousand boys and girls in these years have been taught to inscribe on their banner of citizenship the highest motto that has ever inspired the mind of man with loftiest ideals, "For God and Country." Had there been preserved the hundreds of letters written during the World War by "our old boys" over seas to the sisters, their "teachers back home," what a tome might be written today, a monument of gratitude to the noble qualities of these God-fearing women who planted deep in the hearts of their young charges a love for the virtues that singled them out among thousands of other young men at the time of their test for fitness, because, to their honor and glory be it said, they had learned in early boyhood to live clean lives, and had reduced those lessons to practice. Since clean living conduces to clear

thinking, their record of virtue and manly honor grew as the months and years of dreadful conflict dragged on, when only stern adherence to their glorious motto "For God and Country" had power to sustain them to the end.

In the early thirties, a colony of Catholic immigrants settled in Osage County, Missouri, not far from Jefferson City. Here they purchased a large tract of land, which they named Westphalia that it might be to these loyal people a lasting reminder of the home beyond the sea which they had quitted so their children might be free to practice their religion. They erected a church in honor of St. Joseph, the patron of workingmen, and then proceeded to till their large, productive farms and pretty gardens. The Fathers of the Society of Jesus, whose missionary labors extended over the whole of Missouri, came in the year 1838. Having learned to know the people of Westphalia, they took charge of St. Joseph's Congregation to the great joy of the parishioners.

Their greatest spiritual wants having been relieved, the Fathers undertook to provide instruction for their children. For twenty-eight years they prayed for religious teachers, in the meantime helping themselves as best they could by employing secular instructors. Finally, the Reverend Father Goeldlin, S.J., succeeded in obtaining sisters from Mother Caroline, September 15, 1866. A log cabin served as a dwelling for them. The original St. Joseph's Church had been converted into a school and the classrooms equipped with the most necessary furniture. The ladies of the parish provided the sisters' home with immediate necessaries, both as regards furniture and provisions. They were so happy to have the sisters with them that they spared nothing their means could give. Sixty-three pupils presented themselves the first week, but in a short time the number had reached one hundred and twenty-five. The sisters labored there for three years before it was possible to have a chapel. Mother Caroline and Mother Seraphine visited them in 1869, and found that they had moved into a new and larger dwelling. A room was immediately fitted out as a chapel, and on Pentecost Monday, 1866, Father Goeldlin, S.J., offered in it the Holy Sacrifice of the Mass for the first time. The blessing of having the Savior in their midst was all that was needed to crown the happiness of the community. Sincere and fervent were their prayers of thanksgiving to the Holy

Spirit for inspiring Mother Caroline to visit them. How evident is the great good which a zealous superior's visitation tours can and do produce! As the farmers who lived at a distance also wished to have their children educated, the sisters received girls as boarders, often to the number of twenty-five. These little boarding schools are not encouraged at present. Schools of all kinds for boys and girls have multiplied in our land; a network of paved roads covers the States from coast to coast; while automobiles, busses and trolley cars are at everybody's command; hence it would seem that much of the necessity for the pioneer arrangement no longer exists.

Honorable is the record of the young women of St. Joseph's parish who embraced the religious life. The majority of these have devoted their lives with all their strength and talent to the work of the congregation, either educational or domestic. That these fine specimens of womanhood, who are descended from the early immigrants, do possess talent and deep piety to a remarkable extent, these "Westphalians" have frequently proved.

The school is unique in this, that it is a state school subject to the inspection of the Superintendent of the Public Schools, and its teachers must carry state school certificates. The principal holds a state life certificate. It is parochial in the sense that the children of the parish attend it, but it enjoys all the privileges of a private school as regards the teaching of religion.

The first little log cabin did not serve very long at St. Joseph's. The present beautiful church would be welcomed by any city. It is beautiful within and without, and is surrounded by a park studded by majestic trees. The caretaker's master hand is everywhere apparent. In the rear the school stands, and the convent, both a symbol of the staunch Catholic faith of these good people—people who have never been affected by the false principles that rob so many of the happiness that is their due.

December 21, 1866, the sisters arrived at Carondelet village, a few miles south of St. Louis. Mother Caroline wrote to the pastor of St. Boniface's Church that she had sent the sisters as a Christmas gift to the parish, since he had requested that they begin school the first week in January. He had provided a good school building and a dwelling

for the sisters. Though they were devoted to their pupils, this school remained in existence only two years.

The left wing of the Mother House, on Ogden Avenue, Milwaukee, was built in two sections; the first half containing a study hall for the candidates, classrooms and an auditorium, was completed and dedicated on September 2, 1866. St. Mary's Institute had grown steadily and rapidly. In January, 1851, one room had sufficed for the few pupils. After a few months the plea for more room began and continued for fifteen years. The number of day pupils had passed the six hundred mark, and better and more ample accommodations were needed. Therefore, the second half of the wing on Ogden Avenue extending to Jefferson Street was begun and completed in time to open in it all the day pupils' classes in September, 1868. Thus for the first time in seventeen years, to the great relief of students and teachers, both the boarders and the day pupils had separate departments assigned to them.

When one considers the lack of comfort in transportation facilities at the time, and the fact that trains ran much more slowly than they do today, one can easily understand how much time and fatigue it cost Mother Caroline to found so many missions in addition to all her other work. Moreover, she had already assumed charge of seven orphanages for the maintenance of which she was in some instances almost entirely responsible.

Following is the record of Mother Caroline's chief work of the next four years, 1867 to 1870 inclusive. From the Annals of the Mother House one learns that she accepted during this time twenty-seven missions in seven states, ranging from New York and Pennsylvania in the East to Missouri in the West.

Beginning in April, 1867, she visited Rochester, New York, to take charge of the Holy Family School. Within thirteen years after their first foundation, the School Sisters were teaching parochial schools in three parishes in Rochester. Their reputation for solid piety and successful management had grown with the years; in consequence applications for sisters had repeatedly come from the pastors of other parishes there. Mother Caroline could only ask them to wait for a specified time, when she might reasonably expect to have the necessary number of teachers prepared for them. But when the Right Reverend Bishop Timon ex-

plained his reasons for urging her to give him sisters for the Holy Family School in Rochester, she could not refuse; she recognized at a glance that the ailing prelate was probably making his last appeal in life for the cause of education. She promised His Lordship that sisters would take charge April 4, which they did. But, as in Iowa a year and a half previous, the school was opened during the month of mourning for the deceased shepherd of the flock: Bishop Timon died March 11, 1867. The Church in the United States then lost one of its strongest pillars, but was richer, one may hope, by another powerful intercessor at the throne of Him who alone can count the sufferings and sacrifices made by the zealous prelates of pioneer times. To the many suffrages offered for the lamented bishop, perhaps not the least efficacious were the masses, communions, and prayers offered for him by thousands of children on whom he had conferred the blessings of a Catholic education.

Mother Caroline's deep sense of responsibility shuddered now and then at the thought of her accountability. Possibly this was one reason why she assiduously remembered priests and bishops in prayer. In and out of season she sought to impress on her sisters their duty to teach the pupils to pray, especially on Sundays and holy days, for their pastors, for the hierarchy, and for our Holy Father; no class of first communicants were fully and properly trained, she thought, if they had not formed the habit of praying for their pastors, living and dead. There are many fathers and mothers, thank Heaven, whose lives are good models for their children to follow. It is consoling to hear some of these at times say that they still remember with gratitude what Mother Caroline taught them when she visited their classes on her visitation tours.

St. Anthony's Church, on Archer Road in a suburb of Chicago, was built for poor Catholic families whose poverty in both spiritual and temporal concerns appealed to Father Peter Fischer, at that time both pastor of St. Peter's Church, Chicago, and vicar general of the diocese. The Franciscan Fathers, having relieved him of St. Peter's pastorate, he was free to devote more time and energy to the organization and expansion of the new congregation. Regardless of all obstacles, there arose from nothing, as it were, St. Anthony's Church, a combination church and school and a dwelling for the sisters. In those days it was considered impossible for a parish to grow and thrive unless religious taught the

children religion, and cared for other matters during the absences of the pastor, since to nearly every priest was committed the care of several missions.

So the Reverend Father Fischer solicited Mother Caroline's aid. Fearing that she might be disappointed if she were not informed of prevailing conditions, Father Fischer described the place and its environs.

"That is enough, Father," she interposed. "You need tell me nothing more. Because your need is great we shall all the more cheerfully go to your assistance. My sisters have seen nothing but poverty since they left their homes, and now the poor will help the poor. The sisters possess spiritual riches, and they will dispense these treasures to the best of their ability."

Surrounded by twentieth century luxuries, spiritual and material, as most people are today, it is difficult to judge the sentiments of that day. Therefore, who can say which one was the happier that evening, the relieved pastor, or Mother Caroline who blessed the heavenly Father for placing in her hands one more opportunity to work for His most destitute children? Accordingly, on the fifth of September, 1867, an eager band of sisters reached St. Anthony's Convent, where they immediately settled in their new home, preparatory to the opening of school. The number enrolled was one hundred and twenty, but before long two hundred were regular attendants. As the parishioners' homes were situated on both sides of the railroad tracks, and a switch had been located in the neighborhood, St. Anthony's School No. 2 was begun on the other side of the tracks, thus removing the danger to the children caused by trains. The second school soon came to be known, at least among its Italian patrons, as Santa Maria Incoronata. This was the first instance of a congregation building two schools in sight of each other for children of the parish. There were only two teachers and ninety pupils on the opening day of St. Anthony's No. 2.

This mission proved a great boon to the children of both schools, for the parents had become lukewarm and non-practising Catholics, because of their inability to secure the blessing of a priest. The intercession of our blessed Lady and St. Anthony was soon apparent in the transformation of this little Catholic settlement in Chicago; happiness was brought to many hearts who, like the returned prodigal, found them-

selves once more enjoying the love and bounty of a forgiving Father in their Father's house.

The people of Highland, Illinois, extended a hearty welcome, September 9, 1867, to the sisters who had come to them on the invitation of the Reverend Peter Peters, the pastor of St. Paul's Church in that pretty little town. It is built on a plateau, the slopes of which are covered with vineyards. The early settlers of Highland were, for the most part, from Switzerland and Baden and exerted themselves to reproduce as much as possible the beautiful scenery which Nature had lavished on the home of their childhood. That they succeeded a visit to Highland will prove.

The school in Highland never became one of the five hundred class but the number of pupils did increase satisfactorily. Many came a great distance; as had been the case at Teutopolis, Illinois, so many girls and young women applied for board and lodging with the sisters, from Sunday to the week-end, that the whole building was soon devoted to them, and a new one built solely for school purposes. Many and sincere have been the congratulations extended by bishops, priests and people to the sisters for the results attained in these boarding establishments, because these young persons were taught to be helpers to the priests on their missions, and to become the living gospel announcing to the people the truths which our divine Savior once taught to the poor and unlettered people of Galilee. Before closing the account of this foundation, it is but just to record an example of the spirit of zeal and self-sacrifice of Father Peter Peters. When the question of building was being debated, one of the men asked what material should be used. "Brick," replied the pastor. "Why, that is impossible. It would take a fortune to buy bricks!" was the astonished reply. "So it would," returned Father Peters with a smile, "but clay is abundant, and we shall make all we need." The Annals record that Father Peters made all the bricks used in this building. Young boys were of great assistance, and the men of the parish helped. Yet during his self-imposed task many a prayer was offered by him that the spiritual edifice which he was endeavoring to erect in the souls of his people, would be of like solidity, and that the little ones for whom he toiled, might one day become his glory and his crown. His prayer must have been answered, and his hope realized, for the people of

Highland have measured up to the high standard set for them in those days, and they are a credit to him both as Catholics and as citizens of the state of Illinois.

On the same day these schools were called into existence in Chicago, Illinois, and Highland, Illinois, another foundation was being made in Annapolis, Maryland. This was St. Mary's School, in a parish of the Redemptorist Fathers.

Annapolis was a Protestant city, but Catholics obtained a footing where Charles Carroll of Carrollton, the last signer of the Declaration of Independence, exerted a steadying influence for peace and justice from the stately mansion known as the Carroll House. In a chapel in this building, a Jesuit Father celebrated mass. With the consent of her sisters, Mrs. McTavish, granddaughter of Charles Carroll, donated the old Carroll House to the Redemptorist Fathers in 1852. For more than fifty years they made it their home. In this charming historic old city the sisters took charge of St. Mary's School, where sixty-two pupils awaited them. Every convenience had been furnished for their arrival, August 21, 1867.

The School Sisters of Annapolis accepted charge of a public school for colored children early in 1874. The school is a small frame building on Chestnut Street. At first a candidate was the teacher, but at the end of October, 1874, a sister succeeded her. The pupils numbered sixty-five. Mother Caroline practically supported the school for a time. It is still in the sisters' care. From time to time laudatory articles are published in the city papers, according unstinted praise and admiration of the sisters' methods of teaching, success in managing the work of the classrooms, and the fine results to be witnessed in the lives of pupils and graduates.

Wonderful are the ways of the Lord, we often say, when great results follow where, apparently, none could be expected. When Reverend H. Koehne, pastor of the little Catholic parish in Henry, Marshall County, Illinois, not far from Peoria, came one day to Milwaukee to call on Mother Caroline, neither thought that each was meeting one who would prove a life-long friend. Profoundly impressed by the hearty greeting extended to him by the stately religious, this young priest begged her to give him sisters for his school. He described conditions

and prospects to her satisfaction, and promised to aid the teachers she would send him. "Come and get them," she answered; "they will be ready to go the first week of September." Early on the morning of the sixth, the energetic pastor accompanied the sisters to Henry. Only eighty-five children assembled to welcome their new teachers; but they were obedient pupils and studied well. Father Koehne was very much loved in Henry, as he had been in Chicago; shortly after this he was permitted to enter the Fort Wayne Diocese.

The sisters next accepted the charge of the Immaculate Conception School, Springfield, Illinois. They arrived September 8, 1867. Father Hinsen was pastor of the parish, but was succeeded after a short time by Father Sullivan. The sisters' relations with the priests and patrons in this city were always pleasing. Mother Caroline was asked to provide five more sisters, and take over the work of the brothers in the boys' school and in the choir, but she was not prepared to accede to the pastor's wishes. Therefore, during the vacation of 1890, the sisters were withdrawn. They had labored for twenty-three years among the generous people of the Immaculate Conception Parish.

The eighth foundation of the year 1867 was made in the Parish of the Most Holy Redeemer, in Rochester, New York. The opening of this school, September 9, the fifth in the city in the care of the School Sisters, caused great rejoicing not only among the Reverend Redemptorist Fathers and their parishioners, but also among the sisters in charge of the four schools previously opened. The school was likewise named in honor of the Most Holy Redeemer. Later the Redemptorist Fathers withdrew and a diocesan priest was appointed pastor. At the end of the first year there were two hundred and five pupils. Today the parish boasts of a fine school and a spacious convent.

A few miles north of Milwaukee is a small village named St. Kilian. It was settled by Catholic immigrants from Bavaria soon after Bishop Henni reached Milwaukee. The thrifty colonists planned well for their future. The majority bought farms and at once set to work to prepare the land for cultivation. A site for a little village was selected, where one day, God blessing them, they would build a church, a few stores, and necessary public buildings. Their plans have succeeded well. On a pretty little hill stands St. Kilian's Church, a fine stone structure;

near it, a combination school and convent. Father Jansen, the pastor, sought to obtain sisters for his school. "I will apply to good Mother Caroline," he told his people. "I feel confiident that she will not refuse."

She sent him three sisters to found the mission on November 14, 1867. She had opened other schools as small in the beginning—there were only sixty-seven pupils at St. Kilian's the first week—and in ten years one would scarcely recognize the places, on account of their growth and steady improvement. "With God's help it will be the same here," she said to the pastor, bidding him farewell. However, no railroad reaches St. Kilian, and this lack of transportation has retarded its growth. Fine, well tilled farms, lovely meadows, and blooming gardens greet the visitor. Poverty in St. Kilian is a stranger. The homes are comfortable and permanent, proof that the wilderness can be made "to blossom as the rose." Today, wealth, happiness and charity abide there. And a number of the young people have entered the priesthood and the religious life.

On the eighth of December, 1867, two sisters began their duties in the Holy Trinity School, Philadelphia. The vicar general, the Very Reverend P. Carbon, after long and patient waiting, found his most ardent desire gratified in seeing the children safe in the charge of religious teachers. This school at that time had two hundred pupils. Though today its numbers are fewer, in the spiritual and intellectual results of the good will and earnest application of the pupils, directed by energetic teachers, it has grown apace.

A year prior to the events related above, a wealthy gentleman and his wife, Mr. and Mrs. Pfeffer of Minnesota, donated to Mother Caroline two hundred acres of land, promised to build thereon a convent to educate poor working girls, and at the same time provide another tabernacle for the worship of the Eucharistic King. The location was ideal. The land lay about eight miles from the Mississippi River in Minnesota, directly west of La Crosse, Wisconsin. Mother Caroline made a tour of inspection, gratefully accepted the gift and agreed when the convent was finished to furnish sisters who would help execute the wish of the pious couple. Reverend Father Neubrand and the Reverend Father Sternberger, associated themselves with Mr. Pfeffer to advance the work more rapidly. These three gentlemen donned the clothes of ordinary

laboring men, and because of their intense eagerness, it is said, they accomplished as much as six others might have done. From the forests they obtained lumber, and from the hills and valleys, stone and sand. By the early summer of 1867, a four story building, sixty feet by fifty, adorned the peaceful Hokah Valley, whose solitude was disturbed only by the occasional bleating of the sheep and lambs grazing on the surrounding hillslopes or in the meadows below. On the seventeenth of September, 1867, the sisters arrived, accompanied by Mother Caroline, who was delighted with the new convent. Together with Mother Seraphine, who had been appointed superior, she arranged the chapel for the first mass which was celebrated September twentieth. The Blessed Sacrament was reserved and confided to the loving care of His spouses. During the first year the sisters had only seventy-three pupils, twenty-eight of whom were boarders. Among the latter were a number of orphans. At a distance of about a mile, a little village sprang up, in which was built a comfortable church for the benefit of the Catholics who lived there and in the environs.

It is remarkable that arrangements for the opening of a number of schools and orphanages were made by bishops who were either seriously ill or dying. When Reverend Mother visited Louisville, Kentucky, in response to a request of the Right Reverend Peter Joseph Lavialle that she would permit her sisters to take charge of St. Joseph's Orphanage, she found His Lordship very ill but anxious to see her in order to reach final agreement in regard to confiding his cherished little ones to the motherly care of her sisters. From his couch of pain, he blessed Reverend Mother, the sisters who would be assigned to the orphanage, and all that might in future come to work in his diocese. After begging the bishop to be an intercessor for the congregation in heaven, and promising to have many suffrages offered for the repose of his soul, Mother Caroline withdrew, deeply impressed by what she had seen, the heroism of a dying shepherd of souls.

On the eleventh of May this devoted prelate was released from his sufferings and taken to his eternal home. When the sisters arrived, the blessed remains were being carried into the cathedral to lie in state until the funeral. It was to be deplored that this zealous prelate occupied the episcopal chair for so short a time—a little more than a year and a half.

Bishop McCloskey, his successor, however, was privileged to govern the diocese for forty-one years and nearly four months.

In contrast to the many blessings of the year 1867, came the scourge of cholera and yellow fever. In St. Louis thousands of persons were made desolate by the ravagaes of the former, and in New Orleans, the latter claimed many victims, but the sisters were spared in both places.

Intervals between the dates of new foundations were devoted by Mother Caroline to visiting established missions, and places where she was asked to accept schools during the coming year. As has been noted elsewhere, all the time she could manage to spend in the Mother House was devoted to her duties to the sisters, learning to know better the novices and candidates, conferring with them in regard to progress in the spiritual life, reading the reports of their studies, the conditions of their health and other important matters. She kept a written statement of each one's abilities and attainments, of her strength and power of endurance, and it was well that she knew how to win confidence. Although it is not claimed that these young persons had acquired the degree of perfection to which St. John Berchmans, scholastic of the Society of Jesus, early attained, when he wrote, "I will be as water in a crystal vase before my superiors," certain it is that they appreciated the advantages accruing to themselves and the souls for whom they would soon be called to labor, when a perfect understanding existed between themselves and their Mother; hence, they met her maternal interest and affection with an openness and sincerity which often became in her hands a key to precious treasures of virtue and holiness.

It was quite a usual occurrence for the pupils of St. Mary's Institute to prepare a program of welcome for Reverend Mother on her return home, especially in those years when her absence from them was so frequent and prolonged. The seventeenth of March, Feast of St. Patrick, was always a holiday. In 1867 the boarders made the day memorable by presenting to her a silver sanctuary lamp in the form of a heart suspended from a silver chain, the weights of which were a silver cross and anchor. The lamp was solemnly blessed before mass on the feast. The names of the donors were written on parchment and placed within the heart. This lamp still adorns the sanctuary of the convent church.

There was an unwritten law among the young ladies that any one who wished to enjoy herself and live in peace with her neighbors on that day, would attend the mass in honor of St. Patrick, first having bedecked herself with a shamrock. Many were the explanations necessary to make it clear why the priest wore a white, instead of a green vestment, on that festal day. The chaplain was among the first to honor the custom of wearing a shamrock, and during the day made himself conspicuous by displaying the largest one of all. In the evening the inmates of the house repaired to the auditorium, where music, song and tableau, prepared by the pupils, afforded both pleasure and profit to the audience especially when some such number as "The Folk Dances of Erin" was rendered both in word and action. Nothing gave greater pleasure to Mother Caroline than the sight of her children, young and old, enjoying themselves thoroughly. She seemed at such times to forget her cares and become once more a child among them, and it was not unusual for her to call for the repetition of numbers which had proved exceptionally entertaining. At the close, it was her turn to treat the pupils, for on such occasions she seldom went to them empty-handed. There was no mistaking the fact that she was devoted to them. No wonder they loved her and that in joy or in sorrow she held the hearts of all, as it were, in her hand.

Commencement exercises, retreats, investitures, and professions followed in succession every vacation.

Father Salzmann celebrated his Silver Jubilee, the twenty-fifth anniversary of his ordination in August, 1867. The Reverend Father Krautbauer arranged for a solemn high mass in the chapel of Notre Dame Convent, Milwaukee. The reverend jubilarian was celebrant. In the afternoon the candidates rendered a program in the auditorium to which he and his friends were invited. He was visibly affected by the sentiments of gratitude expressed in the address of congratulations on the joys and achievements of his twenty-five silver years, during many of which the sisters in the Mother House had experienced his unfailing kindness and enthusiastic interest in their well-being and progress.

In the same month, August 16, 1868, an event occurred in Baltimore which was destined to have far reaching consequence for the congregation. This was the consecration of the Reverend James Gibbons to the

See of Richmond, Virginia, and the Reverend Thomas Becket as Bishop of Wilmington.

In the fall of this year Dr. Johnson, the Mother House physician, went to Baltimore to bring back his daughter, Sister Jeannette, who was very ill. It was expected that the air of her native state would benefit her and everything was done in the hope of saving the life of this promising young sister. Catherine Johnson had been a boarder in St. Mary's Institute where her sunny disposition endeared her to teachers and students alike. After finishing her studies she entered the candidature, February 1, 1866. On the twenty-second of August of the same year, she received the habit and the name John Martina in honor of Bishop Henni, a devoted friend of the family. At her father's request, she adopted the pleasing form of Jeannette, which had been a favorite name in the family for generations. After a year in the novitiate, she left, September 1, 1867, for Notre Dame, Baltimore. She had taught only a few weeks when lung trouble set in, and before Christmas it was manifest that she had developed quick consumption. Despite all that medical skill and faithful nursing could do, the disease made rapid progress and she prepared for death early in the following March. She was permitted to make her vows on her deathbed, an act which she performed with the fervor of a saint to the great consolation of her sorrowing parents who knelt at her bedside. She peacefully slept away in Mother Caroline's arms, March 17, 1868, perfectly resigned and eager to meet her Divine Spouse. It had been her great desire to work in the schools but before she died she pronounced her fiat generously and joyfully, "I hope to do much more for the good of souls when I get to heaven."

The sisters assumed the charge of St. Peter's School in Jefferson City, Missouri, January 7, 1868; that of St. Joseph's, Peoria, Illinois, January 12; SS. Peter and Paul's School, Huntington, Indiana, passed into their care, August 18; and on the first of September the pupils of St. John Nepomuk's School in St. Louis were made happy, when for the first time they found themselves in the presence of religious teachers. The last school opened this year was in the promising village of Cross Plains, Wisconsin; the sisters reached there September 21. Both the sisters and pupils, of whom there were one hundred thirty, seemed to trust and ap-

preciate one another from the day of their first meeting; enthusiasm reigned everywhere.

The parochial school in Richmond, Virginia, was closed to the congregation's activities in the vacation of 1868. The Fathers of the Society of Jesus relinquished their charge of the parish in which the sisters taught, and were succeeded by the Benedictine Fathers. Naturally they preferred that the Benedictine Sisters, if possible, should teach their school, and Mother Caroline withdrew her teachers.

The sisters of St. Alphonsus' School, Baltimore, moved into their new home on Saratoga Street, in September. This was a great blessing for the sisters who since 1847 had lived at the convent on Aisquith Street and had been obliged to make the trip to and fro each day.

Green Bay, Wisconsin, was made an episcopal see in 1865. The first bishop was the Right Reverend Joseph Melcher. He was consecrated by the Most Reverend Archbishop Kenrick of St. Louis, July 12, 1868. Shortly afterwards, he reached Green Bay and made his residence with the pastor of St. Mary's Parish. The parsonage was an unpretentious little frame building, but it was now to serve important purposes. St. Mary's on Madison Street was selected as the pro-Cathedral.

Bishop Melcher was a great missionary and an inveterate worker. He had only twenty-two priests with which to evangelize his vast diocese. His strenuous work was carried on for only five years since he died December 21, 1873, leaving to his successor twenty-six priests, twelve schools throughout his diocese, and a Catholic population of about forty thousand.

The parishioners of St. Peter's Church, Philadelphia, completed a handsome new school, which was dedicated and opened to their thirteen hundred pupils in September of this year 1868. This was the first school which Mother Caroline opened after Mother Teresa's return to Europe in 1848. From a very small beginning made in direst poverty, the school had grown in twenty years to these gratifying proportions. Mother Caroline could not be there for the dedication but accompanied by Mother Seraphine, she visited it early the next year.

During November, 1867, the Reverend J. Miller, Pastor of St. Peter's Congregation in Jefferson City, Missouri, went to Milwaukee for the purpose of obtaining sisters to teach his school. He had built a school

and a dwelling for the sisters, work on which would be completed in a few weeks, he assured Mother Caroline. She decided on the Feast of the Epiphany, January 6, 1868, as the date when she would be able to have sisters readv for the opening.

January 3 three sisters and a candidate left the Mother House for St. Louis, where they received a cordial welcome from the sisters at the mission in St. Mary's Parish. Here they remained until the morning of the sixth when they started for Jefferson City under the guidance of Sister M. Bonaventure, commissioned by Mother Caroline to introduce the sisters to the reverend pastor, and to assist in the preliminary work of organizing the classes, and arranging their dwelling as a comfortable home.

On their arrival the pastor was absent, and they were obliged to wait one hour for his return. Unfortunately neither the school nor the house was in readiness, as severe weather had prevented the workmen from completing their task, and his reverence had not informed Mother Caroline of the fact. It was intensely cold. The only room that could be heated was the kitchen. It contained three stoves and a few dishes. As it was then six o'clock in the evening and too late to undertake any preparations, Father Miller asked the sisters to go to the Virginia Hotel for the night. The members of the Legislature had convened that day, the hotel was overcrowded, and it was nine o'clock before a room was assigned to the sisters and supper served. Their room contained two beds which were to accommodate four sisters and a candidate. The sisters spread all their mantels and shawls on the beds to keep themselves warm enough to sleep. Mrs. Watson, the proprietor's wife, felt very sorry for them but could not improve their condition during that long, cold night. The next day she accompanied them to their future home, where she managed affairs with so much tact and dispatch, that bedsteads were soon placed, and other necessary furniture and household articles furnished. Mr. Watson kindly provided the sisters' dinner. Their supper consisted of dry bread and a cup of coffee. The first night in their own dwelling was a repetition in some ways of their experience at the over-crowded hotel, for the bedding consisted of a mattress and a quilt for each. Had Mother Caroline been free to escort the sisters to Jefferson City, she would have managed differently. However, it was

a case of making the best of things as they were. The sisters secured helpers and set to work to clean the rooms in both buildings, a task not easily accomplished as the carpenters and other workmen were for obvious reasons a hindrance to them.

School was opened January 12. As the weather had continued very cold, only thirty-eight pupils came for enrollment on the first day; but in the first week in February there were one hundred and thirty in the classrooms. The congregation consisted of German and Irish families who had generously contributed to assist the pastor in erecting an institution in which the higher studies might be pursued. The building contained a chapel, sleeping quarters, classrooms, study and work rooms, and a dining room for boarding pupils. Mother Caroline provided efficient teachers, and students attended in good numbers. Early in January applications were made by boarding pupils who wished also to study the languages, music, art and needlework. This department was opened in February with six young ladies as the first class. In March and April the chapel was furnished, necessary articles having been donated by Mother Caroline and by Sister Bonaventure of St. Joseph's School, St. Louis. On the first of May, Father Miller blessed the chapel, gave it the title of the Holy Innocents, and celebrated the first mass. There was great rejoicing among the sisters when the Blessed Sacrament was placed in their tabernacle and when for the first time the Te Deum was sung in their convent in the presence of the Eucharistic God. And must not the heavenly Queen of May have rejoiced to hear the praises of her Divine Son coupled with the May hymns which the sisters and their pupils sang each day in the convent chapel in honor of their model, their protectress, and their Mother?

While the sisters of this community were beginning their work for the children and young ladies of Jefferson City, Mother Caroline was preparing teachers for other new schools. Divine Providence seemed to bestow a special blessing on the missionary work of the sisters in 1868 as had been the case in the previous year. Petitions for teachers came from many directions. Many another superior might have been discouraged when she saw how far the demand exceeded the supply. One year forty-eight schools were offered to Mother Caroline. In some cases she was obliged to refuse, though it made her generous heart ache to leave chil-

dren without a Catholic education. She pleaded with the pastors for teachers from other orders, and again requested an increase of prayers throughout the houses of the community that God would send many subjects to all the other teaching sisterhoods in the country as well as to her own.

On the twelfth of January, 1868, the first Sisters of Notre Dame were introduced into the parish of St. Joseph, Peoria, Illinois. The pastor, Reverend William Deiters, and a number of parents and patrons assembled to greet the sisters and conduct them to the presbytery, which the overjoyed priest had magnanimously vacated for them that they might be comfortably housed near the school and church. Too great praise can not be given to the men of St. Joseph's Parish who, poor themselves, contributed even beyond their means to the building of church and school, presbytery and convent. The noble people of Peoria soon experienced the beneficial influence which the sisters exerted on children and parents alike. The children placed whole-hearted confidence in their teachers and imbibed from them the life-giving principles of the holy Faith. And of their parents it can be truly said: "These good people gave generously everything they had to give, influence, advice, money, service of body and mind, in order to give their children a Catholic education, though it remained for the religious communities to furnish the most essential requisite, the teachers."

After founding the mission and school in Peoria, Illinois, Mother Caroline spent three months and a half in making visitation tours throughout the country, visiting the schools, the sisters, the houses in which extraordinary projects were being planned for the progress of education, or inspecting places to which the sisters had been invited. On these long journeys, she had often been obliged to travel alone because sisters could not be spared from their post of duty, or through scarcity of funds to defray travelling expenses. Now, however, nearly eighteen years had passed, conditions had improved and she began to indulge in the luxury of a travelling companion, a sister who could share with her the burden of writing to the Mother House. This work Mother Caroline had often to do on the train, because her time was completely devoted to the sisters and to other duties while in the convents. The business of governing so many houses and schools had by this time

grown to such proportions that the sisters at home did not feel like acting on their own responsibility, hence letters asking for advice were frequently forwarded to her. Besides, she maintained her interest in every department in the Mother House and requested the heads of all departments to keep her informed of the most important events which occurred during her absence especially when it extended over a period of several months. During her journey she took copious notes to facilitate her work after her return home. Lists were made of the next missions to be visited, of important happenings on which she wished to obtain advice, of permissions granted under extraordinary circumstances, decisions given to bishops and pastors whom she met while travelling. Very little of her time on the train was given to sight-seeing, unless there was something of educational value to be viewed, in which case she considered it a matter of conscience to learn what she could since it would be advantageous to herself and others in their capacity of educators. If the scenery was beautiful or wonderful, she enjoyed it thoroughly and then recited the Benedicite or some other psalm of praise. She observed her regular hours of prayer on the train, and if she and her companion were alone in the coach, or there were only a few seated at some distance away, they often recited together in a low tone such prayers as the beads, morning and night prayer, the Angelus and the litanies. "I am never afraid of an accident to my train when I have sisters aboard who pray like that," more than one conductor was heard to declare. Sometimes a pathetic incident would follow when the prayers had been finished. The conductor or one of the other officials or passengers would go to Mother Caroline and ask her prayers for a sick wife or child at home. Instantly her sympathy was aroused; she would inquire diligently into particulars, especially if the case appeared hopeless, whether the last sacraments had been received, and similar matters. It would seem that our Lord multiplied opportunities for Mother Caroline to do good. "I expect to return this way next week," she would sometimes say; "I wish you would let me know how the patient is getting on." She always had something with her to give—usually a crucifix blessed with the indulgence for the dying, a medal, or a scapular; or sometimes a picture of our Lord, or His blessed Mother, or of a saint, which she offered with instructions to place it where the sick person

might be comforted by looking at it. If she divined that the man was not practising his religion, her companion instantly understood a significant glance, and she would quietly slip away leaving her seat to him who was sure to receive a mother's advice about the risk he was running, of the dangers to which he was hourly exposed of being killed in an accident, and the ease with which he could reach a confessional in such and such a city between trains, and more to this effect. "God be thanked," she once said to her travelling companion, "the man for whom we have been praying has made his Easter duty and has promised never to neglect it again." They had met him months before, but had not forgotten that he needed help, the help of a good woman's prayer, and each gave it.

The vacation had come, bringing with it strenuous days and nights for Mother Caroline. As soon as she had assisted at an early mass and finished her meditation, she sipped a cup of black coffee, which for many years was the only breakfast she took, and then passed quickly to a private room to begin her heart-to-heart interviews with the sisters; besides these, over one hundred novices, seniors and juniors, and nearly one hundred postulants who were preparing to receive the habit in August, conferred with her alone every vacation. Between two and three hundred of these had more than one interview. A tremendous amount of work fell to Mother Caroline's lot during these six or eight weeks, for these conferences were only a part of her absorbing duties. She usually denied herself the pleasure of receiving all callers and visitors at such times, excepting bishops. They, being successors of the Apostles, could never be shown sufficient deference and attention. To them she always went, and begged them to remain as long as possible as guests of the chaplain. Then, pleading the pressure of vacation work, she would excuse herself and depart with their blessing. To the chaplain they often expressed their admiration of her apostolic spirit.

Requests for teachers for his school had repeatedly come from the pastor of SS. Peter and Paul's Congregation in Huntington, Indiana, and Mother Caroline promised to send sisters during vacation. The parish was a mixed one, consisting of German and Irish Catholics, anxious to give their children religious education. For this reason they had heartily co-operated with their pastor in building first a church and then

a combination school and dwelling for the sisters. This was a three-story brick building, the upper story of which was to be placed at the disposal of the sisters, and the first and second stories to be used for school and parochial purposes. This they surrounded by a large and well planned garden which proved very acceptable to the sisters who made the foundation of the mission on the eighteenth of August, 1868. The sisters' dwelling was dedicated to the Most Precious Blood of Christ. His Lordship, the Right Reverend J. H. Luers, welcomed the sisters, and expressed his pleasure at the convenient and practical arrangement of one building to serve two purposes. He blessed the school with its teachers and their pupils and earnestly confided the little ones of his flock to their care. To his clergy he remarked on this occasion, "Happy indeed should I be if I could secure the School Sisters of Notre Dame for every parish in my diocese." The enrollment was very encouraging, one hundred forty attending the first day, and increasing numbers following with the years.

The last school opened during this year was at Cross Plains, Wisconsin. The pastor of the church in this little town was the Reverend Father Foissem who was most generous in providing a comfortable and well furnished home for the sisters who arrived September 21, 1868. One hundred thirty promising children were confided to the care of their new teachers on the opening day. Relations were most pleasant for two years, at the end of which time misunderstandings between the pastor and his parishioners caused the sisters to be withdrawn. The pupils, however, and their families have always remained recipients of the prayers and intercessory good works of the sisters, whose love for former pupils does not perish with time.

December 8, 1868, the Feast of the Immaculate Conception, was celebrated as a holy day of obligation for the first time. It is worthy of note that Reverend T. J. Donaghoe, founder of the Sisters of Charity, Mount Carmel, Dubuque, Iowa, should on this day have had the strength to celebrate his last mass, before death released him from his sufferings and labors; for in 1842 he decided to make the Immaculate Conception the chief feast of the Sisters of Charity of the Blessed Virgin Mary. But he was not satisfied with this. He and Father Hughes were friends in Philadelphia, and both were devoted clients of Mary.

Father Donaghoe acknowledged that he gave his friend no peace until, as Archbishop of New York, he petitioned the Sixth Provincial Council of Baltimore to propose to the Holy Father that the Blessed Virgin, under the title of Immaculate, be chosen as Patroness of the Church in the United States. Then Father Donaghoe prayed for the fulfillment of one more desire, to see the good work completed by having the feast declared a day of obligation. As stated above he summoned all his remaining strength, rose from his deathbed, and was supported at the altar where he celebrated his beloved Mother's mass. In the words of one[1] of his spiritual daughters: "Just at noon, on January 5, 1869, he gently breathed his last . . . and went forth to meet Him whom on earth he had served so well, and who was to be his reward . . . In the light of the teachings of our holy Faith, we can catch a glimpse of the welcome given by the Queen of Heaven to her devoted servant when, after the gloom of the valley of tears, our place of exile, Mary Immaculate vouchsafed to show the adorable face of her Divine Son unto him who had so loved to promote her glory."

[1]In the Early Days, P. 220.

CHAPEL OF THE RELICS

CHAPTER VII

"A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout." Job 14:7.

Often did the Feast of the Epiphany bring sorrow or regret to Mother Caroline. On January 6, 1869, came the news of the death of the Reverend J. D. Norris, D.D., at Watertown, Wisconsin. His remains were taken to Washington, D. C., for burial, January 15. For more than sixteen years this friend and benefactor had been faithful in his efforts to help and advise Mother Caroline. Even after he had been incapacitated for his duties at the Cathedral in Milwaukee, and in St. Mary's classrooms, he continued to work for the interests of the congregation by sending to it some of the best of Watertown's young women. One of these, Sister Jeanette, was the first member who entered the candidature with a degree from the University of Wisconsin. She was also one of the first of the faculty whom Mother Caroline appointed to the staff of Notre Dame in Maryland. Dr. Burdette, a non-Catholic, attended Father Norris during his lingering illness. To tempt his patient's appetite, the physician would sometimes call at the rectory and take him to his home for a good dinner. The doctor's daughter, Miss Louise, had also an excellent education. Especially was she a good logician. Her father's friend made a deep impression on her open mind. She studied, became a convert, together with a friend, Miss Spence, who also received the gift of Faith about the same time. Directed by Father Norris, they entered the Congregation of the School Sisters, where they both hoped to devote a long life to the service of the King by assisting others to know the beauties of the Catholic Faith.

It is truly remarkable how many converts entered the church in Wisconsin during these years, a reward, it would seem, for the fidelity shown by the persecuted Catholics during the first years of Bishop Henni's episcopate.

Miss Spence, Sister M. Eutychia, became a teacher in the Academy at Belleville, Illinois, and died there October 24, 1873. Miss Burdette as Sister M. Austin, followed Sister Jeanette to Notre Dame of Maryland, where she became known to the students as one of the best

teachers of natural history in the country. The extensive campus of Notre Dame, and the woods in the vicinity, afforded a wide field for botanical excursions with her classes. After several happy years there, her health failed, and she was brought back to the Mother House in Milwaukee, where she died October 29, 1881. Sister Austin and Sister Eutychia were both received as novices in 1870, one gaining her eternal reward in three years, the other living to edify her companions and pupils for eleven years.

The Right Reverend Msgr. Michael Friess, Mother Caroline's uncle, died in 1869. She had a solemn requiem mass and many low masses offered for the repose of his soul. Besides, masses were offered for him by Bishop Henni and a number of priests who had received hospitality at his hands when they travelled through Bavaria on their way to Rome. Mother Caroline owed much to this great man, and he in turn received her best in deep affection, sincere gratitude, and earnest prayer which she continued throughout her life.

The Mother House and St. Mary's Institute were incorporated by the Legislature at Madison, Wisconsin, March 3, 1869.

The exercises for gaining the Jubilee Indulgence granted by Pius IX in preparation for the Vatican Council, were performed by the sisters when possible in connection with the Forty Hours' Adoration. Mother Caroline was greatly consoled by the many evidences of devotion on the part of the boarders and day pupils in their visits to the Mother House chapel during these days. Loyalty to the Supreme Pontiff was instilled into their youthful hearts by frequent accounts of our Holy Father's many trials and sufferings. Numbers of these students when grown to womanhood practiced what they had learned, and taught the members of their own households how to cling to Rome and to take an interest in the affairs and the needs of the universal church.

The Reverend Capuchin Fathers made their foundation in St. Francis' Parish during the year 1869. It was an important event for the Mother House, as since that time, these zealous priests have assisted the chaplain in Notre Dame Convent.

Mother Caroline was left free to make her annual visitation tours, by the fact that only four missions were founded in 1869, and they were not distant. The first, April 18, was at Mud Creek, Illinois; the second

at St. Stanislaus' School, Milwaukee, September 8; the third at Florissant, Missouri; the fourth at St. Louis, Missouri.

Two of these, however, showed how truly catholic were Mother Caroline's views as a religious and educator. Firmly believing that the United States was destined to become a stronghold for the expansion of Holy Church, and that the Faith of thousands of immigrants who flocked to our shores in those years could be preserved only by quick and all-embracing action on the part of the clergy and of the religious orders, she determined to throw her whole strength and energy into the work of providing Catholic schools for all the children of these races. For the Polish people she seemed to have a particular affection, because of their noble traits of character, their deep piety, and the sufferings they had endured to preserve their faith. To provide schools for them was not an ordinary task. It is true that a few Polish young ladies had already joined the congregation, the majority of whom were educated in their own language. But their knowledge of the English tongue, and the ability to conduct schools according to the methods in vogue in this country, were qualifications which they lacked. How was she to help herself? Prayer and her natural resourcefulness enabled her to solve the problem successfully. In the nineteen years which she had spent as superior of the congregation, she had received many sisters of Irish ancestry, whose forebears, like the Poles, had borne persecution for the Faith. Since Ireland and Poland were twin sisters in sufferings, why not let the Irish sisters, as they were sometimes called, come to the assistance of their Polish companions? This she did by placing a sufficient number of Irish sisters in the Polish schools to lay a thorough foundation in the English language and in the customs of the country. For the Polish sisters it was a source of real joy to be able to teach the children of their people the catechism and Bible History in their native tongue, while to prepare them for the reception of the sacraments and how to hear mass properly was their crowning work of love. That Mother Caroline made no mistake in her early arrangements for the education of the Polish children need not be emphasized here. Not many years had elapsed before these sisters were able to teach without the aid of their Irish companions, for no class, it is safe to say, has become more truly Americanized than have the Poles, as none have shown greater pride

and brought greater sacrifices in order to build churches, schools, rectories, and convents, in their parishes. God's blessing has rested on them, as their large and well-reared families testify, and unity is preserved among them because of the esteem and love they bear to their priests and the religious teachers of their children.

Mother Caroline opened the first Polish school in the United States in the parish of St. Stanislaus, Milwaukee, on the eighth of September, 1869. There were only two teachers sent for the opening, but when one hundred children were enrolled the first morning, it was at once seen that another sister would be needed. The pastor was the Reverend John Rodowicz who was not then able to provide a dwelling for the sisters. They lived at the Mother House until it became possible to furnish a home for them.

On the same day the sisters opened a school for the somewhat neglected parishioners of St. John Nepomuk's Church in St. Louis, Missouri. These people were Bohemians, and as there were few priests at that time to serve them, they were not organized into a congregation until a missionary priest, the Reverend Father Hessoun, offered himself to the archbishop to build for them a church and a school. As the congregation had no teachers who spoke the Bohemian language, it was arranged that these children should receive instruction from the sisters in English only, while the pastor would teach religion in the Bohemian language. This he continued to do until 1876, when the sisters were well qualified to teach in the parents' native language the branches then deemed necessary, catechism and Bible History. School opened with ninety pupils. As no dwelling could be provided for them at first, the sisters received hospitality at SS. Peter and Paul's mission not far distant. This arrangement lasted for eleven years, until October, 1880, when a large, comfortable dwelling was built. Once settled in their new quarters, they had more time to devote to their pupils and to their own advancement.

The third mission was opened on the Feast of the Nativity of Our Blessed Lady, September 8, at Florissant, Missouri, a few miles from St. Louis. The Reverend Father Pinkert, S.J., had become acquainted with the work of the School Sisters in their schools in St. Louis, and asked Mother Caroline to take charge of the parochial school in the

Sacred Heart Parish, of which he was pastor. Two sisters and a candidate began their classroom work in honor of Mary, the Immaculate, on the morning of the feast. Their services here were not of long duration, although the relations existing between the Reverend Fathers of the Society of Jesus and the sisters were always very pleasant.

The last school of the year was the one opened at Mud Creek, Illinois, not far from Belleville. Here one of the early missionaries had erected a school, and near it he was building a convent, when he became ill and died, April 18, 1869. The work was completed by his successor who invited the sisters to teach the school which numbered about one hundred pupils. The people were very kind to these sisters and appreciated their interest in the little ones of the parish which had been named in honor of St. Liborius. This school was closed after some time, but the Annals of the Mother House are silent as to when and why.

The school in Beloit, Wisconsin, which had been closed for a short time, was reopened August 31, 1869.

The twenty-fifth anniversary of the episcopal consecration of Bishop Henni was celebrated by his faithful people. "The Star of Bethlehem," a parish monthly magazine, was first published in honor of the event.

The first eight months of the year 1870 were busy ones for Mother Caroline and her assistants. Besides her long journeys to visit schools not reached in the previous year, she had much preparatory work to be done in the Mother House for the founding of seven new missions in the following autumn. Mother Caroline's correspondence had grown heavier, yet another secretary could not be spared from classroom duties. Bishops and priests continued making applications for teachers, often repeating the request two or three times. This made it necessary for her to devote sometimes many hours of the day to her desk work. She never left unanswered a letter that required a reply. The sisters needed advice and they received it. Applications of young ladies who desired to enter, came from far and near, and these she tried to attend to herself, for the decision to admit or reject was one of her most dreaded responsibilities. After learning conditions, she entrusted further arrangements to the mistress of candidates. Besides business letters that demanded her personal attention, there were many duties as hostess which also consumed a fair portion of her time, as visitors were more numerous in the years

when educational matters were in a formative state. Time had to be spent in discussing business affairs, improvements in the schools, and similar matters. The sisters often pleaded with her to take a rest, especially before the strenuous vacation months began, but for years the answer was ever the same, that the time had not yet arrived, and that sitting in the trains for hours and days without being able to perform her customary work gave her sufficient change, and "change is restful," she would say.

On July 7, 1870, two sisters were sent from the Mother House, Milwaukee, to London, England, to assist the School Sisters there in teaching the young working girls assembled by the Reverend William Driscoll, for the purpose of having them instructed in the Faith. Sister Mary Justinian Fenne was at that time teacher of history in St. Mary's Institute, Milwaukee, and Sister Mary de Cruce Groft, was head of the mathematics department in St. Mary's Academy, Quincy, Illinois. Sister Justinian was one of the finest singers the congregation has ever possessed. She dedicated a farewell song to Mother Caroline and the community, a tribute of love and gratitude, indescribably sweet and affecting. Both sisters were very much missed by the communities with whom they had worked, and most of all by Mother Caroline. But wherever the Lord's work needed helpers no sacrifice was too great for her in order to provide them.

The sisters were withdrawn from La Crosse, Wisconsin, in the summer of 1870. The reason was this: When Bishop Heiss was consecrated, knowing that he would be embarrassed in requesting her to do so, Mother Caroline delicately expressed to him her readiness to leave the field free for the Franciscan Sisters, who regarded him as their founder, and whose expansion was very near his heart. Moreover, she desired to see teaching communities multiply in our country, being convinced that it would require generations adequately to meet the demands for the instruction of the youth of America. This progressive order of sisters has a special place on the Congregation's list of friends and benefactors.

About this time there had come to Milwaukee a number of Bohemian families, who like their compatriots in St. Louis needed spiritual help. This they received through the instrumentality of the Reverend F. Gartner, a former missionary among the Indians. This priest organized them

into a congregation, provided for them a church and a school, and petitioned Bishop Henni to secure School Sisters to teach his children. Reverend Mother took a lively interest in the matter, and assisted to the best of her ability in furthering the work of preparation. The first of September, 1870, found two sisters and a candidate ready to teach the first class of Bohemian pupils in the city of Milwaukee. The initial number was ninety.

An event of importance to the sisters in Chicago was the appointment in this year of the Right Reverend Thomas Foley as administrator of the diocese of Chicago. Its vacancy was occasioned by the retirement of Bishop Duggan, incapacitated by an incurable malady. Bishop Foley had served at the Cathedral of Baltimore for twenty-two years, and brought to his See a wealth of experience, besides mental and physical endowments of rare attainment.

When schools reopened in September, 1870, the sisters in the Cathedral Parish in Green Bay were provided with a commodious convent; the dwelling used since the foundation of the mission had proved too small to accommodate the increased number of teachers.

On September first, five Sisters of Notre Dame were introduced to their new charges, the parochial pupils of old St. Gall's School, Milwaukee, Wisconsin. The Fathers of the Society of Jesus had erected a handsome new church, and remodeled the old one into spacious classrooms, six of which were fully equipped for the beginning of the fall session. As no dwelling was provided, the sisters lived in the Mother House. Two hundred and ten pupils enrolled the first day. As the years passed, the pupils increased, and St. Gall's School became very dear to the sisters. But the Milwaukee Railway and Light Co., needing a site for their Interurban Station and Offices, purchased the property on which stood the parochial buildings of old St. Gall's. The new church and school which the Fathers built on Eleventh Street, between State and Prairie, now Highland, were dedicated to the Holy Name. Relations were always most pleasant under the direction of those scholarly, refined men, the Fathers of the Society of Jesus, who spared neither time nor money to give the best education possible to the children of their parish. In the new school eleven sisters taught about seven hun-

dred pupils until after the death of Mother Caroline in 1892, when Mother Ernesta, second Commissary General, withdrew the sisters.

The mission in Port Washington, Wisconsin, was opened February 18, 1856. The pastor, Father Sailer, arranged to place his eighty little ones in the care of the School Sisters of Notre Dame that they might have the benefit of instruction in religious as well as secular studies. He was transferred to another parish the following year, and his successor found it expedient to appoint the organist, teacher of his school. Amid regrets of the parents, the sisters withdrew.

In 1870 the zealous Father Wilmes became pastor, and immediately petitioned for the return of the sisters to his parish. It was a day of rejoicing for the parents and their children, when on September second, the School Sisters of Notre Dame arrived to resume charge of the classes. They had left about eighty pupils in 1857, and after a lapse of thirteen years two hundred awaited them. This number has more than doubled in the course of the past fifty-six years. Well and aptly have the church and school been named in honor of Our Lady of Victory, for the parishioners have encountered obstacles but have also won victories.

Port Washington lies on the shore of Lake Michigan, which bounds it on three sides. Some distance back from the lake is a high hill which widens out into a small plateau. Surmounting the hill, are the church and the school of Our Lady of Victory, the presbytery and the sisters' home; these may be reached either by climbing approximately one hundred steps, or by a winding road around the side and rear of the hill. The view is magnificent. As far as the eye can reach, one sees only the waters of the lake, beautiful and resplendent, whether reflecting the golden rays of the sun, or the soft mellow light of the moon, kind to the dwellers at the Port, since bright nights predominate here. Not far from the school, extending along the shore, is Lake Park, also a beauty spot, and it possesses an object of unusual interest to the visitor. This is a slab of white stone on which is inscribed the following: "Father Réné Menard, S.J., baptized the first Indian converts here in 1659, 1660, 1661."

The student of history will recall that the Reverend Réné Menard, S.J., was a missionary sent from Quebec to the Indians in Wisconsin,

who had petitioned for a "Blackrobe" to teach them about the Great Spirit and to instruct their children in the Faith. After suffering untold hardships at the hands of treacherous savages, he was lost in the forest and swamps of Wisconsin, in August, 1661. It was thought that he had been murdered, as some articles of his mass outfit were afterwards found in the possession of a young warrior who refused to tell where he had found them. No wonder the Church developed by leaps and bounds in Wisconsin, whose soil was so often consecrated by the heroic sufferings of a long line of missionaries, and even watered with their blood.

The school in Port Washington was a district school when the sisters returned in 1870. They were obliged to take the usual examinations required of state school teachers, and accept directions from an appointed inspector. All things ran smoothly; the school board was pleased with the progress of the classes, the sisters' salaries were duly paid from the regular school fund, and the vacation was happily begun. Trouble however was impending. A certain bigot, together with a few like-minded men of the town, formed a plot by which they hoped to expel the sisters. Before the state superintendent in Madison, they accused the members of the school board in Port Washington of having permitted the sisters to teach religion in the school and of having illegally drawn money from the public fund for their salaries. A former member of the board, Mr. E. R. Blake, was then in Madison as state senator. The superintendent called on him for information, which must have been satisfactory, as the sisters shortly afterward received a letter from the superintendent telling them to continue to teach as they had done, but that the half hour's religious instruction should not be given during the regular class hours. After that time this class was taught before the regular morning session.

The next step on the part of the enemy was to summon the sisters and the school board to court, but no lawyer was found willing to prosecute. Then it was arranged to hold the trial in Milwaukee, by which time the complainants were quite ready to withdraw all charges. The ringleader had lost two hundred dollars of his own money, and all of them were threatened with a boycott of their business, if they further disturbed the peace. The sisters have since taught in many district

schools, and are still in charge of a few, but so far as the Annals show, this is the only case in which they ever suffered annoyance.

To prevent a recurrence of trouble, the pastor and the men of the congregation decided to change the school from a state to a parochial school.

In October the sisters assumed charge of the parochial schools in Eau Claire, Wisconsin, and Fountain City, Wisconsin. Circumstances over which the sisters had no control caused them to be withdrawn, but not before the parents had opportunity to learn the benefit of a Catholic education for their children. Happily they were not too long deprived of this blessing, for the zealous Franciscan Sisters were later invited to take charge of both schools.

The last mission founded in 1870 was at De Pere, Wisconsin, seven miles from Green Bay. On the nineteenth of November, the Sisters of Notre Dame arrived to teach Christian Doctrine to the Catholic pupils of this now thriving city, two hundred and one years after Father Claude Dablon, S.J., founded the mission of St. Francis Xavier, December 3, 1669, for the benefit of the friendly Indian tribes who had settled in the region of Green Bay. It was familiarly known as De Pere, the place "of the Father" or Blackrobe. This school was soon followed by four other missions among the Winnebagoes and Pottawatomies in the vicinity. The blood of martyrs watered the soil of De Pere, and religion has flourished during the long years since the first mass was offered there in December, 1669. Today the French, Irish and Dutch congregations have each a church of their own and a school in flourishing condition.

In December, 1870, Mother Caroline completed twenty years of hard labor in the West.

December 15, 1850, she had found in Milwaukee a little brick house, sufficiently large as a home for the community of four sisters and a candidate. Three religious communities of women had preceded her in the state of Wisconsin: Mother Seton's Sisters of Charity and the Sisters of the Third Order of St. Francis in Milwaukee, and the Sisters of St. Dominic at Sinsinawa Mound, Wisconsin. Bishop Henni with a few priests was struggling with poverty. Little log chapels and frame churches were springing up on all sides, for the settlers of that time divided their weekly wages between their church and their families. The

diocese comprised the entire state of Wisconsin. The bishop's work was to plant the faith in this vast territory.

Mother Caroline had been commissioned to go to Milwaukee, Wis., and build there a Mother House where she might rear a band of young religious who would assist the bishop and his clergy in stemming the tide of infidelity and in flooding the great Northwest with the vivifying waters of Catholic doctrine. To what extent had she succeeded in executing her commission? In 1850 the community owned two lots at the corner of Milwaukee and Knapp Streets. In 1870 Mother Caroline finished buying the square bounded by Jefferson, Knapp and Milwaukee Streets and Ogden Avenue and had made payments as her purchases were concluded. She had not completed the Mother House as it is today, but she had extended the buildings around three sides of the square, four stories high above the basement on Milwaukee Street, but only one story and a half on a part of the side buildings. The fourth side was enclosed by a brick wall about twelve feet high. When this was completed the sisters for the first time enjoyed perfect seclusion from the passerby.

Mother Caroline had opened one hundred twenty-six parochial schools in fourteen states and seventeen dioceses. And because of the poverty everywhere confronting her, she had found it necessary to build or rent dwellings for the sisters in a number of the places in which these schools were opened; in a few of them she was even obliged to support her teachers, for some of the parishes were too poor to pay them a salary sufficient to meet their simplest wants. In one place the number of pupils for the year did not exceed sixty. The pastor had arranged that each child should pay twelve cents a month, "but not even half of them could afford so much," the Annals record. The parents, however, occasionally made instead little donations of food, which were gratefully received. Thirty-five cents a month from each child was considered a fair salary in other places. Happily, little rural schools which required only two or three teachers in the beginning, had more than doubled their attendance in these twenty years, and in the city schools it was quite common to find the enrollments reaching high in the hundreds, in a few cases even to more than a thousand. One great blessing crowned all the labors and hardships endured by Mother Caroline and her sis-

ters; in every mission, with perhaps two or three exceptions, the foundation had a chapel in which the Blessed Sacrament was reserved. "My delights are to be with the children of men" might be changed for the tired and careworn sisters to "My delights are to be with My spouses who are spending themselves for My little ones, that they may be taught to know Me and My love for them."

Of the schools thus far opened, all were grade schools, save six academies in which both resident and day pupils were received, and in which the higher studies, music, painting, plain sewing and fancy needle work were taught. The sisters had taken charge also of eleven orphanages and two schools for colored children.

The latter were accepted in fulfillment of a promise which Mother Caroline had made while she was struggling in the waters of the Mississippi at the time of the explosion on the Steamer Pennsylvania, when she owed the preservation of her life under God to a Negro who fastened a life preserver on her and explained how to use it.

Mother Caroline's co-workers in the West in 1850 were only four. She had since then given the habit of Notre Dame to six hundred sixty-nine young religious. But the Lord of life and death had come sixty-three times to transplant his flowerets to the heavenly garden. Very few of the deceasd sisters had attained the number of the Master's years on earth. This would seem to be too high a death rate for twenty years, but there were many causes for it, knowing which, we can only wonder that more did not succumb. Our country was subject to epidemics of contagious and pestilential diseases in the middle years of the nineteenth century. Eight promising young sisters in the South fell victims to yellow fever; cholera and typhoid claimed many more; while tuberculosis had made undue ravages, owing to the unsatisfactory living conditions in many of the direly poor missions, together with the undue amount of work which the sisters had to do, because of the small numbers at the disposal of the superiors who were ever anxious to listen to the pleading of bishops and priests for the sake of the souls of Catholic children. The sisters' life was a very strenuous one; mitigation of the Rule came only after twelve years had furnished incontestable proof that American women had not the power of endurance with which the European sisters were endowed.

Notwithstanding these losses, many blessings were granted to the congregation, which gave joy to the heart of Mother Caroline during her twenty years as superior of the School Sisters of Notre Dame in America. She had witnessed the marvelous expansion of Catholicity in the United States, the greatest example of progress perhaps which church history can furnish in any age or land. On her arrival in America there were only twenty-five dioceses in the United States. In 1870 the number had risen to fifty-one, eleven of which had been raised to the rank of Metropolitan Sees. She had seen the first and second Plenary Councils of Baltimore convened, and blessed God for the advantages that had accrued therefrom to the Church throughout the country.

The Vatican Council had been convened, December 8, 1869, and prorogued October 20, 1870. St. Joseph had been proclaimed patron of the universal Church, and the dogma of papal infallibility had been defined. Cardinal Reisach, Mother Caroline's spiritual director, and a loyal friend for nearly thirty years after her entrance into religion, had been appointed president of the ecclesiastico-political commission of the Vatican Council, but was ill when it convened, and died two weeks later, December 22, 1869.

While Bishop Henni and his theologian, Father Heiss, were in Rome, they informed our Holy Father of the successful part the School Sisters of Notre Dame were taking in spreading the Faith in this country: They were happy in bringing back an expression of His Holiness' appreciation of the sisters' work and his blessing for the years to come.

Encouraged and fortified by the blessings of the past, Mother Caroline began the new decade with renewed zeal, and if possible with firmer faith in the providence of our heavenly Father. She took a brief respite from traveling in order to give herself unreservedly to home duties. This decade, 1870-1880, is memorable in the annals of the congregation, as it witnessed the opening of seven academies, and the Orphanage of St. Agatha, Ontario, Canada.

The first Catholic normal school in the United States, founded by Father Salzmann of St. Francis Seminary, was dedicated by Bishop Henni, January 2, 1871. There were nineteen young men enrolled on the day of dedication. The purpose of the normal was to train lay teachers for the Catholic parochial schools of the country, as there were at

that time few sisters who were permitted to teach boys beyond the age of ten or twelve years.

To the normal schools, Father Salzmann added the Pio Nono College. The latter was to provide for such young men as wished to become neither priests nor teachers, but who desired to remain under Catholic influence and in a Catholic atmosphere, while fitting themselves for a business career. For the use of the students of Pio Nono College, Father Salzmann requisitioned part of the normal school building which was sufficiently large to house both departments, at least for some years to come. This arrangement afforded time to pay off the debt incurred in erecting the building. These two schools were of particular interest to the sisters as they afforded the boys of their eighth grades excellent opportunities for higher education.

By a rescript of the Holy See, St. Alphonsus de Ligouri was raised, March 23, 1871, to the dignity of a Doctor of the Church. The sisters who were stationed at schools in care of the Fathers of the Congregation of the Most Holy Redeemer, prepared and aided their pupils to celebrate the solemn tridum which was held in thanksgiving for the honor conferred on the holy founder.

The first convent built for the sisters in the cathedral parish of Green Bay was blessed on the Feast of the Sacred Heart, June 16, 1871.

Many noteworthy events had occurred in Notre Dame Convent since its opening in December, 1850; one of the most striking perhaps was reserved for the spring of 1871.

The Right Reverend Bishop Henni, on his return from Rome after the close of the Vatican Council, brought to the sisters in the Mother House a copy of the miraculous picture of Our Lady of Perpetual Help, to be placed in the convent chapel. Mother Caroline had a frame made for it, which was covered with a mosaic of mother-of-pearl. It was placed in its shrine at the right of the sanctuary, and immediately beneath the statue of the Sacred Heart, on the twenty-third of April. Henceforth devotions to Our Lady of Perpetual Help were fervently made by the inmates of the convent, from the eldest of the senior sisters to the smallest of the minims among the boarders and day pupils. And from this shrine our blessed Mother showed her miraculous power.

There was at the time in the infirmary a candidate who was very ill; her days, according to the opinion of the attending physician, were numbered. The candidate, Miss Mary Rossman, did not share in the views of the physician and the nurses. Although she was so weak that she was unable to turn, and could scarcely swallow a teaspoonful of broth, she determined that she would not die until she had attained the object for which she had entered the convent. Her one great desire was to be invested with the habit of a School Sister of Notre Dame, "our blessed Lady's own habit," she would say, referring to the picture of the blessed Virgin as seen in a dream by Mother Alice Le Clerc, after she had earnestly prayed to know how to choose for her daughters habiliments pleasing to our heavenly Queen. At first the nurses did not encourage Miss Rossman to pray for recovery, but finally consented to join a number of her friends in making a novena for this intention. On the morning of June 17, Mary asked to be carried to the choir, where she could see the picture of Our Lady of Perpetual Help. Not wishing to refuse her dying request, as they supposed it to be, the nurses placed her in a big chair, propped her up with pillows and wheeled her into the choir.

After she had prayed for a half hour she was taken back to bed exhausted, after which she fell into a deep sleep. She awoke refreshed and asked the nurse for a big piece of bread, saying that she was hungry. The nurse had had experience at many deathbeds; the present case was following the usual course, she thought, for patients before death often asked to be moved, and even for something to eat. To her amazement, however, Mary actually did eat the whole slice, although for weeks her stomach had refused everything except at intervals a spoonful of liquid. "Now," she said, "I want to get up; I am cured." "In the name of the Blessed Trinity, then, arise," answered the nurse. Her garments were brought and Mary dressed herself unaided. Together they then repaired to the choir, the erstwhile dying patient showing neither weakness nor fatigue. After praying for some time in thanksgiving before the shrine, the nurse took her down to the chancery to visit Mother Caroline. As the latter had not been informed of the facts above narrated, since they had happened in quick succession, one can imagine the astonishment of Mother Caroline when she beheld before her the dear invalid, restored to life, one might say, as she had hovered between life and death for

days. The next morning at Reverend Mother's request, a mass of thanksgiving was offered in presence of all the inmates of the convent. Father Krautbauer preached a short sermon, extolling the Blessed Virgin's power with Her divine Son, the Lord over life and death, and urged his hearers to resolve then and there to be faithful votaries of our blessed Lady until death. Mary received communion during mass and remained some time for her thanksgiving.

The boarders, non-Catholics as well as Catholics, were so deeply impressed that they spoke only in subdued tones for some hours. One of the minims voiced the general sentiment when she said, "O Sister, I guess our blessed Mother thought we might not believe Miss Mary was so sick, and that's why she didn't make her face look well too." The child's remark was well made, for Mary's face gave no evidence of her wonderful cure, since it retained for a long time the appearance of a fargone tuberculosis patient. After her cure she lived for ten years, lacking three months. She died March 17, 1882, after a life of exemplary piety and virtue. The blessed Mother had granted her every desire. She received the habit and the name of Sister Mary Elpis, made the customary year's novitiate without incident, and was admitted to her temporary vows, which in those times were taken for seven years. She lived the regular community life, was diligent at all her duties, and so far as the records show, was never dispensed from any of the obligations of her state of life.

Besides Mary, another candidate and a novice were also cured, but their names unfortunately have not been preserved.

The usual vacation assemblies of the sisters in the Mother House, retreats, investitures, and professions, held Mother Caroline's close attention during July and August.

The five schools opened this year, 1871, were called into existence in the next three months.

The sisters took charge of the school in the Cathedral Parish of Baltimore, September 1.

At the request of the Reverend Capuchin Fathers, they began their care of the children of St. Francis' Parish, Milwaukee, September 4.

The School of St. Thomas, now the Cathedral School at Winona, Minnesota, was placed within our sphere of duty, September 18.

The orphan asylum at St. Agatha, Ontario, was assigned to the sisters October 7, by the Fathers of the Resurrection in charge of Berlin, Ontario, and the surrounding missions.

While Mother Caroline was still in Canada, October 8, 1871, the Great Fire broke out in Chicago and lasted for three days.

The congregation lost one of its best friends and benefactors when the Most Reverend John Martin Spalding, Archbishop of Baltimore, died February 7, 1872. He had seen the School Sisters of Notre Dame installed the preceding September as teachers in his Cathedral School; he had given his episcopal permission for the building of Notre Dame of Maryland; and he had many times bestowed his blessing on the community, encouraging them to persevere in establishing schools for all classes, especially among the children of the masses. Like the other bishops of the country, he realized the importance of multiplying parochial schools if the leakage was to be stopped—a leakage which had already reached into the millions, and deprived those souls of their greatest earthly treasure, the knowledge and practice of the Faith of their fathers.

One of Mother Caroline's lifelong regrets was the dearth of vocations of priests and teaching religious. While it is true that postulants were entering convents everywhere throughout the country—in the Congregation of the School Sisters they had begun to average more than one hundred a year about this time—what were they in proportion to the demand? Even today, from the university, seminary, and college, down to the most recently established parish school and orphanage, their more than two and a half million pupils are but as a grain of wheat in a golden harvest to what they might be if the Church in the United States had an adequate number of teaching priests and religious to meet the demand of "the children who are crying out to us with uplifted hands" for the Bread of Christian Doctrine. It is an hourly renewed prayer in the Chapel of Perpetual Adoration in the Mother House, Milwaukee, that the Lord may hasten the day when teachers and catechists will be plentiful in every diocese of our wonderfully favored land.

The School Sisters were withdrawn from St. Bernard's School, Watertown, Wisconsin, February 21, 1872. It was Mother Caroline's policy never to let her sisters stand in the way of another community of teach-

ers if for any reason the latter seemed to have a better or prior claim. Bishop Henni had invited the Fathers of the Holy Cross, Notre Dame, Indiana, to St. Bernard's Parish, Watertown, Wisconsin, the charge of which they assumed in January of this year. Believing that it was customary for the Fathers to place their schools in the care of the Sisters of the Holy Cross, Mother Caroline arranged that her sisters should leave St. Bernard's to them, and pass on to Prairie du Chien, where they were to teach the parish school, pending the building of St. Mary's Academy, which has since developed into St. Mary's College.

Most Reverend James Roosevelt Bayley, Archbishop of Baltimore, took possession of his See in October, 1872. Immediately afterwards he began the visitation of his diocese and the administering of confirmation. His predecessor, Archbishop Spalding, owing to poor health, had not been able for some time to undertake journeys into distant parts of his diocese, so there were many awaiting the new archbishop's ministrations. It is said that he confirmed on two hundred occasions in one year. Of six thousand four hundred five persons confirmed, eight hundred forty-seven were converts. A similar experience has often been repeated, even in recent years.

The bishop in whose diocese the congregation made their first foundation in this country, the Right Reverend Michael O'Connor of Pittsburgh died at Woodstock College, Maryland, October 18, 1872. Mother Caroline requested prayers for his soul to be offered in all the convents and in the schools everywhere. Mother Teresa likewise had many suffrages offered for the repose of the soul of the first bishop who extended the hand of welcome to her and to her sisters. A brief sketch of the bishop's career will be of special interest to the School Sisters of Notre Dame.

"Michael O'Connor was born at Cork, Ireland, in 1810. He entered the College of the Propaganda in Rome, at the age of fourteen, where he completed his classical studies and a full course of philosophy and theology. By a brilliant public defense of a number of propositions in July, 1833, he won the doctor's cap and ring. It is worthy of remark that all his fellow students of the same year became bishops. Dr. O'Connor spent ten years at Rome, returned to Ireland in 1834, volunteered to serve the American missions, and entered the United States in 1838.

Bishop Kenrick, of Philadelphia, appointed him president of the Seminary of St. Charles Borromeo.

"In 1843 the See of Pittsburgh was established. Dr. O'Connor feared that the prelates of the country would nominate him for its bishop, and, hoping to escape the office, he hastened to carry out his long cherished design of joining the Society of Jesus. Nevertheless, because of the scarcity of priests in the United States, the Holy Father could not accede to Dr. O'Connor's wish to remain in the comparative obscurity of the religious life. He was consecrated Bishop of Pittsburgh by Cardinal Franconi in Rome, August 15, 1843, and at once repaired to his new See. He was the founder of the diocese where he labored untiringly for seventeen years. He invited the Redemptorists, the Benedictines, the Passionists and the Franciscan Brothers as his co-workers. The Sisters of Mercy, the Poor Clares, Mother Seton's Daughters, and the School Sisters of Notre Dame were earnest helpers in building up the diocese.

"At the age of fifty he felt that religion was in a flourishing condition in his diocese, and that the time had come when he might ask to lay down his burden. His unceasing activity and prodigious labors had impaired his health, and the Holy Father relieved him of the responsibility of the episcopacy.

"In 1860 he accomplished the great desire of his life. He entered the Society of Jesus, where the learned prelate began the humble life of a novice. 'A pleasing anecdote,' writes Father Finotti, 'is related of the candidate, while going through his noviceship in Innsbruck. Of course he had laid aside all the insignia of the episcopate, no ring, no pectoral cross, no distinctive episcopal ceremonies at mass. No allusion was made to his former dignity. With the exception of the superiors, no one knew that they had a Monsigneur in their humble ranks. But unluckily one day he was the victim of that absent-mindedness by which all great men are so often placed in ludicrous plights. It so happened that as he turned around at the Gloria to say Dominus vobiscum as the rubric prescribes for the clergy of the minor order, hark! the bishop-novice gives out in his deep-toned voice, Pax Vobis! It fell like a bombshell among those innocent souls. At the recreation hour his sensation was like that of one poked into a beehive. He was assailed, cornered, van-

quished. To their persistent pleading that he would gratify their desire to know all, he simply answered, 'If it is not true, it is well invented.' The remaining years of this great and saintly man were spent among the Fathers of the Society of Jesus, whom he edified by the holiness of his life at Baltimore and Woodstock, Maryland. His remains lie in the cemetery at Woodstock."

The work mapped out for the year 1872 required much traveling on the part of Mother Caroline. She had eight schools to open.

The first foundation of the year 1872 was made February 23, in Prairie du Chien, Wisconsin. In writing an account of the opening of this school, we draw with pleasure from the well kept Annals of the institution. As a brief review of the history of Prairie du Chien may be of interest to many, the following is submitted:

"Like many other cities and towns of the West, it was settled by the French. June 17, 1673, Father Marquette, world-renowned missionary of the Society of Jesus, discovered the Mississippi at a point where the Wisconsin flows into it, two and a half miles south of Prairie du Chien. He paddled up the river as far as the Falls of St. Anthony, and then down the stream nearly to the mouth of the Red River; therefore, that saintly Jesuit was the first white man, so far as is known, who saw the spot where the convent now stands.

"A French trading post was established there about the year 1737. The prairie at that time was the camping-ground of a tribe of Fox Indians. Tradition tells us that their chief was named Chien, whence the French name 'La Prairie du Chien.' But it may have received its name from another source. The prairie abounded in little animals called prairie dogs, and as dog is 'chien' in French, it is possible that the prairie received its name from them.

"Prairie du Chien became a place of considerable importance, the resort of traders, who carried on a brisk trade with the neighboring Indian tribes.

"The first steamboat, the Virginia, arrived in 1821 from St. Louis. In 1823 a post office was established, with Judge James D. Doty as postmaster. In 1825, a Grand Council was held between the government commissioners, Clark and Chase, and delegates from all the northwestern tribes. Over seven thousand Indians were present. The first

frame house on the prairie was built by J. H. Lockwood. This was occupied by Colonel Zachary Taylor and his family, who in 1849 moved into the White House in Washington.

"Colonel Taylor built the new Fort Crawford, on the very spot where now stands St. Mary's Institute, founded February 23, 1872, by Mother Caroline, Vicar General of the School Sisters of Notre Dame in America.

"In 1857 the first railroad connecting Prairie du Chien and Milwaukee was completed. The population of the former was then two thousand. In this year Mr. John J. Lawler settled in Prairie du Chien. He was a staunch Catholic. Having failed to secure Fathers of the Society of Jesus to open a college there, as he desired, he applied to the Christian Brothers, who accepted the invitation and the offer of the largest building in the town.

"With an excellent staff, in 1871, they opened St. John's College for boys and young men.

"Mr. Lawler's next undertaking was a school for the elementary and higher education of girls. Success crowned his efforts when in 1872 Mother Caroline sent a number of School Sisters to accomplish these projects.

"The first community consisted of Sister Mary Patricia, superior, Sister Mary Seraphia, Sister Mary Torbula, Sister Mary Philothea, and a candidate. The home prepared for them was loaned by Mrs. Dousman, an estimable Catholic lady, who generously co-operated with Father Abbelen and Mr. Lawler in the establishment of Catholic schools in the city.

"Until the close of the session in June, Sister Patricia, Sister Philothea and the candidate taught in the old parish school.

"At the request of Mr. Lawler, early in spring, Mother Caroline visited Prairie du Chien to found an institute for the higher education of young girls. He promised her to bear a certain share of the expense and render whatever other assistance would be possible.

"Mother Caroline chose the site of old Fort Crawford, and Mr. Lawler presented to her a warranty deed of seven acres of land, valued at four thousand dollars, on which were located all the principal buildings that remained of the old fort. Besides he gave her two thousand dollars

in cash, and furnished men to serve the masons, and teams to haul material from the day the building was commenced until its completion.

"Great as all this was, great also were the liabilities assumed by Mother Caroline.

"On the first day of May the work began. The stones in the old buildings were used for the foundation of the new building. The corner stone was laid June 30, 1872. At the request of Mr. Lawler it was named St. Mary's Institute. Father Lenihan, of the diocese of Dubuque, delivered the address, a masterpiece of thought and eloquence."

By the last week of November the building was ready for occupancy. On the twenty-first, Feast of Our Lady's Presentation in the Temple, the first mass was celebrated in the chapel.

In the first week of September a new parochial school was opened. This had been built on ground not far from St. Mary's Institute. The teachers were Sister Philothea and a candidate who afterward became Sister Mary Georgine.

In September of the following year, a second parochial school was opened opposite St. Gabriel's Church, in what was known as Upper Town. This was the school formerly intended to serve the children of French parentage, but it was decided to make it a parochial school for all nationalities, with the English language as the medium of instruction. Sister Mary Pamphilia, superior, and a candidate were sent to this mission September 2. The attendance was very small in the beginning. Soon after taking charge, the sisters were able to report that they had gained the affection of the pupils who gave satisfaction by their faithful and regular attendance.

Mr. Lawler's hopes were now fully realized, since the youth of the city and environs were well provided for in four Catholic schools in Prairie du Chien, St. John's College taught by the Brothers of the Christian Schools, St. Mary's Institute and both parish schools by the School Sisters of Notre Dame.

There is a tradition that a religious foundation which costs the sacrifice of a human life, is to be regarded as blessed and marked for success in the purpose for which it was designed. This seems to have been verified at St. Gabriel's School. In the first months of its existence, one

of the teachers, Miss Anna Quirk, a candidate, became ill. On the train from Milwaukee to Prairie du Chien she had taken a severe cold from which she never recovered. She was a native of New Orleans, where she entered our candidature. As she was a good French scholar and spoke the language fluently, she had been sent to the Academy in Belleville, Illinois, but did not long remain there. The physician thought that the invigorating air of Wisconsin would benefit her, therefore, Mother Caroline sent her in August to Prairie du Chien, where many French parishioners were patrons of the sisters' schools. But Anna's work was done, and our Lord accepted her oblation. Instead of permitting her to spend her life and strength in teaching His little ones, as she had hoped to do, the gentle Savior took her home to enjoy the reward of those who retain the innocence and guilelessness of a child even in their maturer years. Anna was a paragon of many virtues; only nineteen years of age, she reached her goal in a short time. She had a great devotion to our Lord in the Blessed Sacrament. Her communion days were days of blissful recollection, and her visits to the Prisoner of Divine Love seraphic outpourings of her ardent longing to be His forever, whether in joy or sorrow here, or in bliss, face to face with her Savior in eternity. Her funeral was held on Thanksgiving Day. She was laid to rest in St. Gabriel's cemetery, Prairie du Chien, followed by a concourse of sympathizing friends and parishioners.

On November 21, the new institute was blessed, and the first mass celebrated in its chapel. Mother Caroline spent several days with the sisters, assisting in the preparations for the opening of school, which occurred December 9, of the same year. The enrollment list shows that there were present that morning fifteen boarders and about thirty-five day pupils, a goodly number considering that the majority did not expect the institute to open until the beginning of the second session, February 1.

The Reverend P. M. Abbelen, pastor of St. Gabriel's Congregation, soon after went to Europe, hoping to regain health and strength. After a visit to Rome, a pilgrimage to Lourdes and to the Holy Land, a trip through Italy, Germany and France, and a tour of Ireland, he returned to Prairie du Chien, in October. On the nineteenth of November, 1876,

he was installed as chaplain at the Mother House in Milwaukee, a position which he held until his death, August 24, 1917.

Mr. and Mrs. Lawler continued to show their generosity from year to year. They were quick to detect a lack or a loss. To recognize the necessity was to meet it. Many thousands of dollars had been unostentatiously dropped into the sisters' treasury, prior to 1878, when the need of an auditorium and more study halls was imperative. Mr. Lawler and his friend, Mr. Peter Doyle, Secretary of the State of Wisconsin, decided to share equally between them the expense of erecting St. Mary's Hall and to present it to the sisters.

By the ninth of April, 1878, it was ready to be roofed. During the night a violent hurricane swept over the prairie and leveled to the ground the four walls of the almost completed hall. Daylight revealed desolation around St. Mary's—the hall a scattered ruin. Even the foundation was torn out.

Mr. Lawler was in Milwaukee at the time, but his eldest son, Mr. John Lawler, Jr., manifested all the kindness, interest and generosity that his father could have shown. Seven o'clock the following morning, he had one hundred men at work, clearing away the debris, cleaning bricks, and piling lumber. He wrote full particulars to his father, who in turn immediately engaged an architect and a company of skilled workmen in Milwaukee to rebuild the hall even more quickly and more substantially than before. He also sent the following letter to Sister Patricia:

"Milwaukee, April 11, 1878.

Dear Sister Patricia:

I am arranging for the rebuilding of your hall. It will be ready, please God, for your closing exercises. Mother Caroline is absent, but Father Abbelen promises a gorgeous drop curtain.

I hope you and the sisters are well. I shall be back in a day or two.

Truly yours,

J. Lawler."

Mr. Lawler paid in full the architect and masons who first built the hall, and had the new hands vigorously prosecute the rebuilding.

The hall was finished in time for the annual commencement at an entire cost of $8,000. Mr. Doyle paid half and half throughout, from the laying of the first stone in the foundation to the last stroke of the paint brush after the rebuilding, and he was equally willing and just as cheerful in doing his part as was Mr. Lawler.

Not only Father Abbelen's "gorgeous drop curtain," but also four hundred chairs, a gift from Mr. Lawler, adorned the hall on the occasion of its initial program.

When classes were resumed in September, 1878, the young ladies celebrated with music and song the beauties and practical advantages prepared for them. The delightful new hall afforded every comfort in its study rooms and music departments. Its lighting and heating arrangements were ideal, and a large number of girls and young ladies were enrolled during the first week of September. They were determined to avail themselves of every means of enjoyment which their new quarters afforded them.

Autumn and winter passed pleasantly, and the mid-year examinations resulted satisfactorily for all concerned. Sister Patricia went to the Mother House in May, 1879, for the first time since the erection of the institute in 1872. She remained for two weeks. Her visit proved beneficial. But the fall months brought anxiety to her sisters and friends. She became very ill, and her physicians declared that she could not recover; but she herself thought her time had not yet come.

Father Boniface, O.S.B., administered the last rites of the Church to her in December, 1879. She continued to fail steadily until four o'clock in the morning of March 23, when with the sisters praying at her bedside she peacefully slept away to awake in eternity. A telegram was immediately sent to Mother Caroline. On the next train came Sister Ernesta to take charge *pro tem.*

The Prairie du Chien Courier of March 30, 1880, printed the following account of the death and funeral: "Sister Mary Patricia (Margaret Hussey) died, March 23, 1880, at St. Mary's Institute, Prairie du Chien, Wisconsin.

"The deceased was born in Rochester, New York, March 1, 1838. She entered the convent of the School Sisters of Notre Dame in Milwaukee, May 25, 1854, taking the name of Sister Mary Patricia.

"For sixteen years of her most exemplary life, this pious sister was superior of institutions of learning in the congregation of which she was a valued member. Sister Patricia came to Prairie du Chien eight years ago; immediately upon the completion of the present St. Mary's Institute, she took supervision thereof, and devoted her remarkable abilities to building up and establishing upon a firm basis, that noble institution for the education of young ladies.

"Sister Patricia lived to see St. Mary's Institute recognized as a bright star of promise among the foremost educational institutions of this country, and quietly resigned her soul to its Maker, peacefully passing away from the pains of this life as an innocent child goes to sleep. Her death though sudden was not unexpected; still, words fail to express the grief of the bereaved sisters, and the feeling of sincere sorrow it caused in so many hearts and households, that had often been made glad by the grace and goodness of this noble soul.

"Sister Patricia was a most remarkable woman in all the noble attributes of mind and heart. She was endowed by nature with great intellectual powers, developed by close study to a remarkable degree. These qualities combined with certain supernatural graces gave to the late superior a certain beneficent influence, recognized by all, and which left its impress not only on the minds of the young, but stamped itself on every undertaking in which she engaged. Thousands of young students and many who are honored members of society, have been benefited by her gentle guiding grace, and carry in their lives the living evidence of this Christian woman's influence for good, that will endure as long as life.

"The funeral services took place in the chapel of St. Mary's Institute, on Wednesday morning. After mass, the remains were borne in procession to St. Gabriel's Church. As the funeral cortege proceeded up Church Street, all sounds of business ceased, and the city seemed shrouded in gloom and silence. The spectacle was an unusual one for our city—hundreds of men, women and children marching two by two with mournful step through the principal street.

"After the procession arrived in the cemetery, the last sad rites were performed.

"Of all the heart-touching scenes ever witnessed, that last moment at the grave—the sobbing of the children—the sincere grief of the people—was most impressive. The sisters can not help but grieve, for their loss is a severe one. But they have a consolation in the memory of her gentle goodness; and the remembrance of her kind teaching and example impels all to bow in obedience to His will."

Shortly after the funeral, a letter was received from Mother Caroline, in which she announced the appointment of Sister M. Seraphia as successor to Sister Patricia. There was not a single change in the personnel; all lived and worked together, uniting in long-continued prayer for her who was no more.

Sister Seraphia and Sister Paschaline had borne the burden of administration and education during Sister Patricia's illness. Now Sister Seraphia began the work and responsibility of advancing the interests of St. Mary's. Faithfully and successfully has she executed the commission assigned her.

Mother Caroline, August 29, accompanied the sisters appointed for the new school of St. Felix, in Wabasha, Minnesota.

St. Patrick's School in Peoria, Illinois, was opened August 31, but Mother Caroline was obliged to postpone her visit there for a few weeks. The following missions were also opened: SS. Peter and Paul's School, Camden, New Jersey, September 1, 1872; St. Francis de Sales' School, Franklin, now Greenfield, Wisconsin; St. Gabriel's School, Prairie du Chien, Wisconsin, September 2, 1872.

Mother Caroline went to Green Bay, September 21, 1872, for the purpose of making a visit of inspection to Kewaunee where she had been offered a school. This village is thirty-five miles from Green Bay. She made the journey by carriage over almost impassable roads, in very bad weather, and what was worse, the ground in places was still hot from forest fires. Whole districts had been devastated; fallen timber blocked the travelers' passage in different places, so that Mother Caroline was obliged to alight and make a part of the way on foot since it was dangerous to remain in the carriage. After returning from Kewaunee, having promised to take over the school there, she assisted the sisters in preparing the necessary outfit, and in expediting matters so that it could be opened as she had promised, October 12, 1872.

The date fixed for the opening of a mission in Formosa, Ontario, Canada, was October 20, 1872. This done, Mother Caroline hastened home for All Saints Day, and immediately set to work to prepare for her last mission of the year, St. Anthony's, Milwaukee, where the sisters were installed November 18, 1872.

Caroline Augusta, Empress of Austria, and sister of King Louis I, died February 24, 1873. She had done much to aid the sisters in the foundation of their congregation, even traveling incognito from house to house to see for herself the poverty of the sisters.

The sisters' one hundredth mission in America was opened March 8, 1873, in the parish of St. Michael, Rochester, New York. This was their sixth school in that city.

For the purpose of officiating at his brother-in-law's funeral, Father Krautbauer left Milwaukee, September 14, 1873. As the Ironsides was about to leave the Milwaukee dock, he took passage on it for Buffalo, hoping that the voyage across Lake Michigan would bring him to his destination sooner than would a trip by rail, as he had missed the last train scheduled to leave Milwaukee that day. A few hours of pleasant sailing passed, when suddenly a storm arose, which in a short time grew so tempestuous that even the bravest and most experienced of the passengers feared the worst. Captain Sweetman, a practical Catholic, and a member of St. Gall's Church, Milwaukee, went to Father Krautbauer, apprised him of the danger, and asked for absolution. He seemed to have a premonition that his life would pay the forfeit of his bravery and conscientious performance of duty. He remained at his post directing the men in lowering the lifeboats. For a time the vessel held its own against the overwhelming billows. Then it sprang a leak. The hold quickly filled, the fires in the engines were extinguished, but not before flames had fired the overheated woodwork. In the panic that followed the lifeboats could not be pushed far enough away from the burning vessel to escape being sucked down when it sank.

Crowds had gathered on the shore. No one dared risk his life in a boat; they shot lifelines to the few who had been washed near enough. Two of the lifeboats were tossed high above the burning vessel into which they fell, the occupants being consumed by the flames. Boats in which others left the vessel, capsized. Captain Sweetman had entered

the last one. It, too, was drawn into the depths by the suction of the waters when the ship plunged beneath the waves.

Father Krautbauer had used all his strength trying to calm the excited passengers. He urged them to join in prayer for the divine protection; he repeated over and over the Memorare. Never once did he lose confidence in Mary's help, not even when thrown into the water, and there was little hope that he could swim ashore. While strength remained, he struggled towards the land, but fell unconscious from the benumbing cold and exhaustion. When he regained consciousness, he was on land, by what means he had reached it, he was never able to learn. He was content to believe that our blessed Mother had rewarded his fidelity to Her divine Son under the most trying circumstances of his priestly life, and also his confidence that she would not permit one so devoted to perish.

A noble-hearted man pressed him to take a drink from a flask. Revived, he was taken to the house of a friend, where dry garments were loaned him.

He sent a telegram to the Mother House simply announcing, "Saved from shipwreck." Later in the day he arrived, worn and haggard, but still able to give Benediction and join in the glad Te Deum which, perhaps, never had been sung more fervently in that hallowed sanctuary.

The remains of Captain Sweetman were later recovered and brought to Milwaukee for burial from St. Gall's Church, filled to overflowing with sorrowing friends and neighbors. Sadly impressive was the picture of woe made by the fourteen year old son beside his father's coffin. God in His fatherly goodness had called home to his reward the heroic captain, and permitted the boy, rescued from a turbulent grave, to be preserved to the world an example of the virtues exemplified in the life of his lamented father.

To resume the account of Mother Caroline's activities, there is inserted here a brief sketch of the history of Notre Dame of Maryland, adapted from the Annals of the institution, from its foundation, September 14, 1863, to 1892.

"As we turn back the pages of the record of Notre Dame to the opening of the school, we are surprised to learn that it occurred under circumstances that would have discouraged the worldly prudent.

"The great Civil War was in progress, the result of which remained doubtful. The location of Baltimore on the borderland of strife made it the rendezvous of warm sympathizers of the Confederacy, and of patriots equally sincere in their devotion to the Union.

"But the noise of battle and of troops hastening to the front found no echo in the peaceful halls of Notre Dame. A new building was nearing completion—the successor of the cradle of Notre Dame in America. Its foundation rejoiced the community and the friends and patrons of the school. It opened under happy auspices; every session the students increased in numbers, and every commencement day demonstrated the popularity of Notre Dame. Life at the institution was never monotonous; every week brought Professor Aiken from the University of Maryland, good Father Champi from Loyola College, and teachers from St. James'; experiments in physics, talks on history and literature, and wise religious teaching, gave pleasant variety to the routine of school life.

"An event occurred of great importance to Notre Dame, the appointment in 1864 of Bishop John Martin Spalding of Louisville, Kentucky, to the Archdiocese of Baltimore. The school offered a welcome to His Grace, which touched a tender chord in the heart of the archbishop; and from that time forward he maintained an unfailing interest in the progress of Notre Dame.

"The happy years passed quickly away, bringing prosperity to the school until every attic room had its occupant. Additional buildings were needed. Unavailing efforts were made to purchase neighboring property; but the prices asked were so unreasonable that the extension of the city building had to be abandoned.

"Archbishop Spalding, when told of the perplexities of the institute, said: 'The Providence of God watches over the destinies of Notre Dame—present opposition will be for its advancement.'

"Following the counsel of the wise prelate, various places were visited; and, after comparing the advantages of each in regard to location and value, the present site of our beautiful school home, Charles and Homeland Avenues, was purchased from David Perine and Joseph Reynolds, April 17, 1871. The land was uncultivated, not even a fence separating it from the public road; but with all its wildness, it was a place well

known and very dear to the boys living in the northern section of the city. Here the trees bore nuts and persimmons in the greatest abundance; rabbits, chipmunks, and squirrels were numberless; even 'Master Reynard,' the gentleman fox, as the wags called him, was seen more than once whisking off into a hiding place. No wonder that the boys viewed with disfavor the high board fence that shut them out from their favorite haunt.

"The basement was finished during the summer of 1871. Archbishop Spalding, just recovered from a severe illness, drove out to Notre Dame on October 6; he walked over the grounds, viewed the building, and prayed that the Lord might bless the foundation, that the work of the builders might not be in vain.

"On his return to the city, the archbishop called at the institute, told what he had done, and congratulated the community upon the acquisition of property so valuable on account of its great natural beauty and desirable surroundings.

" 'The work inaugurated,' said the archbishop, 'will encounter difficulties; for the evil one will try to destroy means so effectual in promoting the extension of God's Kingdom on earth.'

"Those who have followed the progress of beautiful Notre Dame, who have loved and admired her under trials and sufferings of many kinds, who have seen her courage and steadfastness in bearing aloft the torch of faith, of culture, and of true womanly virtue and greatness when storms were raging round her, know how soon the saintly prelate's prediction was verified.

"In June, 1873, were purchased an adjoining tract on which stands Villa Montrose, and 'Sheridan's Discovery,' another tract valuable because of its springs of excellent water.

"Work progressed on the new building from 1871 to the autumn of 1873; story rose above story, until from all parts of the surrounding country the Mansard roof was seen, resting as it were, upon the tree tops; and surmounting this, the tower lifted its graceful proportions—the highest building within many miles of Baltimore, a pre-eminence it still holds.

"Under the direction of an experienced landscape gardener, pleasing walks and drives were designed. The school opened for the reception of

pupils September 23, 1873, and the promise of expected patronage was realized.

"Archbishop Bayley blessed the building January 27, 1874; he led the procession to every room in the house, invoking Heaven's benediction upon the work of education and religion.

"All through the years many guests of note from Europe, Asia and America, have honored Notre Dame by their presence. President Grant crowned with the laurels of victory the members of the first class that completed the collegiate course, June 14, 1876.

"Missionaries from distant lands have told the students of Notre Dame the story of the nations that still dwell in darkness; and famous musicians have delighted them by their art, and filled them with ambition to emulate their success. At other times, under the guidance of gifted lecturers, they have joined pilgrim bands on their way to sacred or historic shrines, and Baltimore is a center around which many such are clustered. Among the greatest privileges which Notre Dame presents to its students, is the rare, refined atmosphere of home life which pervades its precincts. Efficient professors and lecturers have combined to interpret what is best in literature, history and the sciences to those whose good fortune it has been in the past to claim place on the roster of its students.

"Among those of whom gratitude prompts us to make special mention are two who contributed much in the first years to elevate the standard of Notre Dame excellence to its present position. These were the renowned Richard Malcolm Johnston, and Dr. J. J. Griffin of the Catholic University. The former was untiring in leading the students to discover the good and beautiful in literature. Only when their taste was formed to appreciate the true and pure in reading, was he willing to relinquish his efforts in their regard. Dr. Griffin's specialty was science. He loved it, and sought to reveal its fascination and its utility to his classes, who repaid him by earnest and appreciative study. Notre Dame owes much to Col. Johnston and to Dr. Griffin.

"The chaplains of Notre Dame have from the beginning been scholarly, priestly men who wished every pupil to be well grounded in the greatest of all sciences—the science which teaches how to live to attain the end of man's creation. No young woman was considered ready to

leave Notre Dame properly equipped for life's duties if she were unable to explain the doctrines of Christianity, and to refute intelligently the arguments of an opponent. To the honor of Notre Dame, her alumnae have made good; and holding honorable places in society, have become true homemakers in the best sense of the term, true citizens of our country, and worthy members of the Church.

"To the chaplains of Notre Dame, then, from the Very Reverend Ferdinand Litz and Reverend Dwight Lyman, to the present Reverend Francis P. Mackall, public recognition of their faithful and efficient service to Notre Dame is due. May their teachings continue to influence the world, wherever a daughter of Notre Dame may find her life work.

"To Mother Caroline also is due a tribute of thanks for having selected with so much care and foresight the efficient staff of teachers, commissioned to call into existence beautiful Notre Dame of Maryland, destined to develop into the first Catholic women's college in the United States."

Allusion has been made to Mother Caroline's fortitude and resignation under suffering. The most prolonged case perhaps of mental anguish which she ever had to endure was brought to her by the years 1873-1875. Early in 1873 a woman from the East who was advertised an as ex-nun, lectured in Milwaukee and in other cities of Wisconsin. As usual the passions of disreputable men were inflamed, the ignorant, the evil-minded made capital of her pretended disclosures, and soon began to vilify the sisters of Notre Dame Convent.

Their slanderous accusations reached a climax on the first of May, 1873, when a long article headed "The Milwaukee Nunnery. All the horrors not in—," referring to an eastern state, appeared in the Christian Statesman. The usual line of calumnies was indulged in. No one's good name was spared.

Hitherto, outbreaks of bigotry were either ignored or passed over in silence by the sisters in the Mother House and on the missions. This time, however, the defamers had overreached themselves.

The citizens of Milwaukee were aroused to a high pitch of excitement. Friends and enemies of the Church alike became interested in the outcome. The former were apprehensive, wondering what new lies would be invented to substantiate the villainous assaults. The latter were eager

to hear what excuses could be offered to the public in denial of the charges. These were also eager to fling into the peace-loving community another firebrand of still more inflammatory character. All awaited a persuasive refutation and possible vindication.

The Catholics of the city organized and entered suit against the editor of the Christian Statesman for retribution through the courts. The leaders were the Reverend Father Lalumiere, S.J., Valentine Zimmerman, and P. V. Deuster, editor of the Seebote. The last two gentlemen demanded from the editors of the Christian Statesman the name of the writer of the defamatory article, but Mr. Storey, one of the editors, was determined not to divulge the name.

When Mr. Zimmerman replied that the wives of prominent citizens as well as the daughters of many respectable families had received their education in the convent school, and that St. Mary's Institute was held in the highest esteem by persons of every creed and avocation, Mr. Storey answered that the article had not been published without deliberation and that it was well founded! Mr. Zimmerman continued to show the editor the injustice of the matter and said that the whole city knew that the article was false and malicious. Mr. Storey retorted that the editors of the Christian Statesman were ready to justify themselves before the courts, and that if they would come again he would make his disclosures.

The two Catholic gentlemen repeated their demand soon after this, but as in the first instance, had to leave without gaining their point.

The Milwaukee Sentinel, the Evening Wisconsin, and the Catholic Vindicator, now the Catholic Citizen, vigorously refuted the calumny. Many young ladies from the boarding school as well as from the day school rose to defend by word and pen the good name of the Institute. The lawsuit dragged on slowly. During the trial the most absurd and irrelevant questions were asked in the most insulting manner, of witnesses that had been sworn in.

For example, "Do you believe that the Catholic Church is the only true Church? Do you believe that the priest can absolve you from perjury? Do you go to confession?" Lawyer Larkin asked Father Lalumiere, S.J., many questions, some of which follow: "Are not Protestant children who attend Catholic schools forced to go to confession? Do

Catholics believe in the infallibility of the Pope? Have not the nuns a watchword or a secret sign like other (!) secret societies? Are not the nuns obliged to obey the confessor in everything? Who decides what constitutes a point of obedience?" To all the proposed questions, the learned Jesuit Father gave valid and convincing answers. Next, examiner Larkin drew forth a book, "The True Spouse of Christ," by St. Ligouri, and asked Father Lalumiere whether he knew this book. In so doing he intended to entrap the Father into declaring that it contained the infallible and accepted teaching of the Catholic Church. In this Larkin did not succeed. The latter then read several sentences from the book. He told his hearers that what he had read referred to nuns, without, however, giving the number or the headings of the chapters, as these would have shown that the matter was not applicable in this case. He had read from a chapter for the scrupulous, beginning, "The only and most profitable means of help for the penitent is that she place herself absolutely in the hands of her confessor, and obey him blindly." He read further of what scrupulous persons have to observe in order to act safely, but maliciously omitted to read that which would have been prejudicial to the plans of his devilish hate.

Shortly before this the notorious ex-nun through her frightful calumnies had represented convent life as despicable in the extreme; all hell seemed to be in revolt.

For five long hours Mr. Larkin poured out his torrent of abuse, insult and calumny and in the most shameless manner vomited forth the filth of a dissolute heart into the minds of the witnesses and hearers. The seal of reprobation seemed stamped upon his features. Besides other comments, one of the city papers printed the following: "He actually stood before the court, the incarnation of the beastliness which he would indelibly fix upon the character of others. Larkin was so weak and so emaciated that hell alone could have enabled him to endure the fatigue of a five-hour speech. He argued until he was completely exhausted. He was carried from the courtroom and put to bed, from which he never rose again."

Although the trial had been dragged out so long and appealed from one court to another, it was remarkable that the editors of the Christian Statesman were never able to produce a single witness to the truth of

their statements, notwithstanding the fact that they were earnestly and repeatedly urged to do so.

Nothing but the bitterest hatred for the Catholic religion and the Catholic school lay at the foundation of the diabolical assault.

The lawsuit was finally closed in April, 1875. The editor, Hauser, came to the convent and in the presence of the Reverend F. X. Krautbauer, Reverend Mother Caroline, Sister Seraphica, the directress of St. Mary's Institute, and other sisters, made an apology giving as his excuse that when the article was published, he was away on a journey. He promised to retract, and as every one concerned was bored and disgusted, the plaintiffs agreed to accept his apology and retraction as sufficient reparation.

The retraction which he sent to the city papers was very short and placed in obscure corners, while the offensive articles had been spattered in big headlines across the front page.

The Catholic citizens were furious and unwilling that the defendants should get off so easily, but Father Krautbauer, who in his good name had suffered the most, would not permit further proceedings.

During the remainder of the decade, from the beginning of 1873, to the close of 1879, the sisters were offered seventy-six schools, only forty-eight of which could be accepted. There were two reasons especially why the sisters were unable to accept them all. They were obligated every September to supply additional teachers to rapidly growing schools; and during this decade, 1870-1880, death levied a heavy toll on the community. The majority of those called to their reward were teachers. Had these lived the sisters might have opened nearly all of the schools they were obliged to refuse. "If those zealous pastors could obtain sisters of other orders, it would not be so hard," Mother Caroline would lament; "but to think of the hundreds of children who must grow up without the advantages of a Catholic education is heartrending." She would recommend this necessity to the prayers of good persons whom she knew, and to the classes of first communicants, to the pupils in general, and to the candidates and novices who had opportunity for frequent visits to the Blessed Sacrament. Of the forty-eight schools referred to above, two were opened in New York, two in New Jersey, one in

Pennsylvania, three in Maryland, three in Ontario, Canada, one each in Alabama, Mississippi, Missouri, and Indiana, six in Illinois, one in Michigan, eight in Minnesota, and eighteen in Wisconsin.

For nearly a quarter of a century the sisters pumped from wells all the water used in the large Mother House building. Therefore, December 23, 1874, was for them a memorable day, since the operation of Milwaukee's model waterworks system began on that date. They were likewise benefitted by the newly constructed sewerage which went into operation on September 14, 1888.

In the early seventies, the Reverend Redemptorist Fathers of New Orleans, Louisiana, secured three hundred acres of virgin forest at Chatawa, Mississippi, to establish a college and country mission.

The Reverend Father Anwander, C. SS. R., superior, a benefactor of the congregation, induced Mr. Gordon, a non-Catholic gentleman, to donate a tract of ten acres of similar woodland to Mother Caroline, asking her to establish on it a school for little boys and girls and an academy for young ladies. She accepted the offer and made the foundation October 15, 1874.

Under the supervision of the Sister Superior of St. Joseph's Orphanage in New Orleans, a portion of the land was cleared and a frame building erected thereon. This was large enough to accommodate the sisters and a few boarders, besides providing the necessary classrooms. A large portion of the land was converted into a fertile vegetable and fruit garden, which often furnished sufficient produce to supply the needs of the local convent.

For years Mother Caroline made the Chatawa mission a health resort for delicate and convalescing sisters. During this time the congregation acquired by purchase from the Reverend Redemptorist Fathers their three hundred acres, since the location did not prove a desirable one for a college for young men. As a high school for girls it has many points of advantage, chief among which are its remoteness from the turmoil and amusements of city life, its healthful environment, pure air, and extensive campus.

The Academy of Our Lady, Longwood, Chicago, was founded November 1, 1874. At first only a parochial school was opened for the children of Washington Heights, as the town was then called. A Bene-

dictine Father had received a gift of seven acres of land, two of which were set apart for the site of a little church; the remaining portion he donated to Mother Caroline. It was for the most part a marshy woodland, which required much hard labor and a considerable sum of money to convert into an attractive site for a school. But with patience and perseverance this was accomplished.

The first superior, Sister M. Gonzaga, paved the way for her successor, Sister M. Pacifica, who spent nineteen of her best years in beautifying the grounds, erecting the necessary buildings, and in developing the school to meet the demands of the town and of the city of Chicago. It was a source of joy to Mother Caroline when on her deathbed in 1892 reports were brought her of the success which crowned the work of her sisters in both the academy and the parochial school at Longwood.

Shortly before the time for rising on the morning of January 12, 1875, fire broke out in the shed near the sisters' kitchen in Kenosha, Wisconsin. The sisters' lives were saved by a candidate who awoke just in time to arouse them. She then hurried barefoot over ice and snow to awaken the pastor, that he might remove the Blessed Sacrament. In the excitement, the key of the tabernacle could not be found. The pastor broke open the door and escaped with the Blessed Sacrament before the flames reached the sanctuary. Everything was reduced to ashes, the church, the school and the sisters' dwelling. The neighbors rushed to the scene, but saved very little. They vied with one another in caring for the scantily attired sisters and the two candidates, a second one having saved the life of a boarding pupil at the risk of her own. Kenosha's generous people all contributed nobly when it was decided to rebuild on the site of the destroyed church and school.

Milwaukee became an archdiocese, February 12, 1875.

Father Krautbauer received from Archbishop Henni, April 21, the papal brief appointing him Bishop of Green Bay. He was consecrated by Archbishop Henni in St. John's Cathedral June 29. In the evening a farewell program was rendered by the pupils at St. Mary's Institute, as a tribute of their affection for the newly consecrated bishop, and as an expression of their regret at losing him.

The school in West Point, Iowa, was closed in the vacation of 1875. It had been the scene of the sisters' devoted efforts for about twelve years.

The twenty-fifth anniversary of the appointment of Mother Caroline to the superiorship of the School Sisters of Notre Dame in America occurred October 10, 1875. The sisters arranged a surprise celebration of the event, feeling that Reverend Mother would have protested had she been consulted.

Archbishop Henni celebrated solemn pontifical high mass in the convent chapel. Bishop Krautbauer and Bishop Seidenbusch, who were present, celebrated the twenty-fifth anniversary of their arrival as missionaries in the vast field of the United States. The Reverend Father Peier, of Rochester, New York, preached the sermon on the occasion. He extolled the work thus far accomplished by the revered Mother, and by the two bishops who had devoted their lives to the spread of religion in the Northwest, expressing the hope that they might remain hale and hearty to celebrate the golden jubilee of the event.

For twenty-eight years, 1848-1876, Mother Caroline had labored at the erection of schools and convents and the foundation of missions, and had never permitted physical sufferings or bodily fatigue to deter her from duty. But at the beginning of the centennial year, it was manifest that the work had grown to such proportions that, no matter how capable, one alone could no longer perform all that was demanded. Hence it was arranged that the houses in America should be formed into two provinces, with the chief Mother House in Milwaukee and a provincial house in Baltimore, which city had held the cradle of the congregation in this country. The Eastern Province had then twenty-five missions in its territory, which embraces the states of the Union on the Atlantic from New England to the Carolinas, and to the Alleghenies and Lake Ontario on the west. To this province have recently been added the schools in Porto Rico.

Nearly one hundred missions were left to the Western Province, as it was intended to create a Southern Province as soon as conditions would warrant a division.

Mother Caroline retained her office of Vicar General in America, which entails the supervision of all the provinces. In 1880 amendments

were added to the constitutions for the American sisters, which granted to them certain rights and privileges necessary in this country. Pope Leo XIII approved these amendments in 1880. The title of Vicar General was changed to that of Commissary General, a term which was considered more comprehensive even than that of vicar. She substitutes for the Mother General with nearly all her powers in the government of the congregation in America. She may make her headquarters in any house, but thus far the Commissariat has been established in Milwaukee, and is likely to remain there.

When the Baltimore Province was erected, Mother Theophila was appointed the first provincial. She assumed charge April 10, 1877, and immediately chose Notre Dame of Maryland as the Provincial House of the province.

Mother Caroline and her sisters celebrated with joyous solemnity February 2, 1879, the golden jubilee of ordination to the priesthood of the Most Reverend John Martin Henni, their first and greatest benefactor in the West. The Catholics and many non-Catholics of the city of Milwaukee were preparing for the grand ecclesiastical and civic celebration to be held four days later, February 6.

Notre Dame Convent was resplendent in yellow and gold decorations. At six o'clock in the morning, the Feast of the Purification, all the inmates of the Mother House, about two hundred, offered their holy communions as first spiritual gifts for the venerable jubilarian. At half after seven o'clock the Reverend P. M. Abbelen, chaplain of the Mother House, escorted His Grace to the convent in a handsome equipage drawn by four white horses. The tower bells chimed glad welcome. The smiling, happy jubilarian was accompanied through the convent arcade by many clergymen and the sisters, novices, candidates, and boarders; each bore a lighted taper and knelt to receive his blessing. The triumphant strains of the Ecce Sacerdos greeted the procession when it reached the door of the chapel. Perhaps never before had the music of organ, harps and violins blended so harmoniously with the fifty well-trained voices that paid homage to their chief that morning. The altar was ablaze with the soft light of fifty richly gilded wax tapers.

What were the thoughts of this dear silver-haired prelate as he ascended, to offer the Holy Sacrifice? Did he contrast the richly deco-

MOTHER HOUSE, MILWAUKEE,
AS IT WAS IN 1893 AND AS IT IS TODAY

rated altar and sanctuary and the crowded chapel, with the first mass celebrated by him in the little convent chapel on Christmas Day, 1850? Then, the decorations were very few indeed, cleanliness and poverty being the chief ornaments, and the spiritual oblation of its four pioneer sisters and one candidate, its only offering. Great indeed was the contrast, and greater still the heartfelt gratitude of which he was the conscious recipient that day. Well might the jubilarian rejoice as he saw himself surrounded by devoted clergy, self-sacrificing religious and loving children. And when his eye fell upon the three golden crowns, symbolic of his triple dignity as priest, bishop and archbishop, which rested on three cushions borne by pages and placed beside his throne, must he not have felt the joy of the faithful servant who could confidently expect to hear the "Well done" of the Master at no distant day? Well indeed had he labored for fifty years and the Lord had abundantly blessed his every effort.

The vestment worn by His Grace during the jubilee mass was magnificently embroidered especially for him by the sisters, as a twofold token of gratitude, first in honor of Our Lady of Perpetual Help, and secondly in honor of the venerable jubilarian, as a gift from the religious. A sermon was preached by the chaplain at the close of the mass. The merits of fifty years were recognized with warm affection, and sincere felicitations for the future were offered in the name of all his convent children. The speaker thanked His Grace for what he had been to the sisters in the past, when nothing was too much for him to sacrifice for them.

It was a happy party that sat down to share the jubilee breakfast with the archbishop, for all the attendant clergymen had been invited; His Grace radiated sunshine and gladness everywhere.

In the afternoon, the students of St. Mary's Institute presented a program, in the spirit of true affection and loyalty. The auditorium was suitably decorated, the effect of which on the prelate and his many clerical friends in the audience was quite apparent. For years Professor Singenberger had had charge of the vocal classes in the Institute, and for this occasion he had spared no pains. The audience declared that both teacher and pupils surpassed themselves on that day. "Their hearts' joy and affection were apparent in every note," was the general verdict.

An allegory and tableaux depicting the principal scenes in the life of Archbishop Henni followed. An especially pleasing number was the representation of all schools then in the diocese; each representative recited a few lines in which she stated the number of pupils in the school and the wishes they expressed for their beloved father on his happy jubilee day.

The Reverend D. J. O'Hearn, in "Fifty Years at St. John's Cathedral," has left us a very interesting account of the ecclesiastical and civic celebration of the archbishop's golden jubilee. The scope of this work precludes more than the following brief extracts:

"The fiftieth anniversary of the ordination of Achbishop Henni was eagerly seized upon by his people as an occasion to show him the honor in which they held him, the gratitude that they owed him, and the love they bore him.

"His form then was not so straight and vigorous as when he came among them thirty-five years before; care, anxiety, and old age had furrowed his noble brow, and over it fell locks once black, but now snow white. Yet time and care could not mar the kindliness of his nature; work and old age could not drive out from his heart the love for his people—years only strengthened it; zeal for the honor of God and the salvation of souls was just as strong in his soul as when fifty years before he had consecrated himself to God as a young priest; just as strong as when he set his face towards the West and came as Milwaukee's pioneer bishop; just as strong as when, with the strength of his manhood he worked with all his might for the upbuilding of Catholicity in our young city.

"The morning of the sixth of February, 1879, was ushered in by the booming of cannon in honor of the event of the day. Deep toned, their voices rolled over the bay and were caught up by the bluffs and echoed and re-echoed as if the very hills told forth their joy.

"To one in reminiscent mood, looking back to the morning when Bishop Henni and Father Heiss landed at Higby's Pier, the change was significant. No booming of cannon then, no pealing of joyous bells, no enthusiastic crowds applauding and welcoming the newcomers. Now the whole city was alive to the deep obligations it owed the man who came so quietly and unostentatiously to the doors of a struggling hamlet.

"On the morning of the sixth of February, at the celebration of the high mass, every seat and every inch of standing room were taken by the concourse of people, anxious to assist in doing the archbishop honor.

"More than two hundred priests, and the seminarians from St. Francis, marched in procession from the Bishop's Hall to the residence of the archbishop, where they were awaited by His Grace and the visiting prelates.

"There were present besides Archbishop Purcell of Cincinnati, eight bishops and an abbot.

"Slowly and solemnly the procession of priests, bishops and archbishops moved along Jackson Street into the Cathedral. A tremendous burst of music filled the immense edifice, and the joyous melody of many voices blended with its triumphant tones. 'Ecce Sacerdos Magnus' they sang. Yes, great he was in the eyes of men and great in the eyes of God as he went unto the altar again to offer up the Lamb that was slain for the sins of man.

"At the conclusion of the high mass, Archbishop Purcell preached an impressive sermon. It was owing to him that Archbishop Henni had been selected as the first Bishop of Milwaukee, and he had consecrated him bishop of the new See. It was most appropriate that the venerable prelate should speak on this occasion.

"After all was over, the procession of dignitaries passed out to the Bishop's House, entered the carriages awaiting them, and were driven to the Notre Dame Convent where a banquet had been spread.

"After the banquet, the golden jubilee entertainment was repeated by the students of St. Mary's in honor of the archbishop and his guests.

"The civic celebration took place in the evening. The city was beautifully illuminated, and a procession of nearly five thousand men bearing torches, banners, flags and transparencies presented a delightful spectacle. The archbishop reviewed the vast concourse from the steps of his residence where addresses were made, preceded by the singing of 'The Heavens Are Telling,' from Hayden's Oratorio. After the serenade of the people, the closing service was held in the Cathedral; this ended with a grand Te Deum by the Palestrina Society.

"The pupils of St. John's School of the Cathedral Parish, in charge of the Sisters of Charity, presented to their dearly loved archbishop a

beautiful silver altar service suitably inscribed, and extended to him their congratulations.

"The pupils of the School Sisters of Notre Dame in the city conveyed their congratulations through delegates from each school. No one held a warmer place in Archbishop Henni's mighty heart than the little ones of his flock to whom his most fervent blessing was ever extended.

"Love begets love. From the beginning to the end, the keynote of the celebration in honor of Archbishop Henni's golden jubilee was love, deep, earnest love for the man whose great heart beat for all with the tender love of a friend, a father, and a pastor of souls."

During the spring which followed this noted celebration, the sisters were saddened by the illness of their loved Mother Teresa, General of the congregation. She died in the Mother House in Europe May 9, 1879. Her life was holy—her death saintly. Sisters, friends and patrons in two continents revere her memory and bless her name.

Three weeks later, May 28, 1879, the Reverend Matthias Siegert, first chaplain, and spiritual adviser of Mother Teresa, followed her into eternity. For forty-six years these two great souls had faithfully executed the commission given them by Bishop Wittmann, "Re-establish the Congregation of the School Sisters of Notre Dame, and give once more to the children of our land their spiritual daily bread." They had done more, for at their death thousands of children in hundreds of schools in Europe and America had been rescued through them from ignorance and error and made apostles of light.

Six sisters set sail from New York September 24, 1879, to represent the American sisters at the election of a new Mother General. The election on the morning of October 15, gave to the congregation Mother Mary Margaret of Cortona as Mother General. She was unanimously chosen to carry on Mother Teressa's work with which she had been identified during the whole of her long religious life.

The delegates returned November 21, happy in the prospects of a bright future. Mother Margaret was a person of solid piety, possessed of a true religious spirit and of remarkable business acumen. She entered upon the duties of her high office supported by the prayers of her

spiritual daughters in two continents, that many years might be given her in which to cultivate the vast educational field allotted to her care.

About ten miles north of New York City, on the west side of the Hudson River, lies the romantic city of Fort Lee, New Jersey. One of its chief attractions is its location on the beautiful Palisades of the Hudson, one of the greatest natural curiosities of this continent. Among the educational boasts heralded abroad by Fort Lee, is the Holy Angels' Institute founded by the School Sisters of Notre Dame, October 2, 1879. Their work here is the careful training of young women, both resident and day students, that they may be fitted to fill the highest stations in life, and to perform the most sacred and exalted duties in religious and social circles. An atmosphere of refinement and culture pervades the entire institution.

Sister Mary Nonna was the superior of the first community of sisters in Holy Angels'. This great religious educator bore the burden, fatigue and hardship inseparable from the foundation of a large school in those years when the clergy and their parishioners were struggling to raise funds with which to erect parochial buildings. But the energetic superior was brave and fearless when there was question of duty, and substituting "dollars" for "ducats," like St. Teresa she might have said, "Three dollars and Sister Nonna can do nothing towards building an institute, but three dollars and Sister Nonna and God can do all things."

The passing years witnessed a steady growth in the number of students and sisters. The original little cottage was repeatedly enlarged, and a fine brick convent was added in 1890.

Shortly before Mother Caroline's death, she commissioned Sister Nonna to erect for the sisters and the students of Fort Lee a capacious chapel which would be in some way worthy of our Sacramental Lord, and capable of attracting hearts to His love. Mother Caroline's wish was ever regarded as a command, and faithful Sister Nonna set to work immediately on preparations for the building, which was completed early in 1895, and dedicated by the Rt. Rev. Bishop Wigger of Newark, New Jersey, on the twenty-fifth of March of that year. The chapel is well lighted, well ventilated and comfortably heated. The sanctuary is

completely equipped. The altars and statues were selected with fine taste, while the comfortable pews contribute to devotion.

The school has been blessed, too, in its chaplains, who are the regular teachers of religion.

At the time of Mother Caroline's death in 1892, the school had been in existence thirteen years. The period of struggle was over, and the future progress of Holy Angels' assured.

Little by little, labor-saving devices and conveniences were added in the sisters' convents throughout the country. A telephone company was established in Milwaukee May 10, 1879. It was not until November, 1881, however, that the sisters succeeded in placing a telephone in the Mother House, owing to the fact the Mother Seraphine was resolutely opposed to it. She could not assure herself that it was a bona fide invention. "Why if it were all that they claim it is, man would have worked a miracle!" Finally, the boarding pupils had one installed, and the first year's rent paid in advance, as a gift to Mother Caroline on her return from a trip to Missouri. The presentation was made at a little reception for her on the eve of the feast of her patron, St. Charles Borromeo, November 4. Finally, Mother Seraphine was convinced of its worth when she was called to answer a friend four miles distant who asked a few questions and then gave the signal to a body of choristers to sing one of her favorite hymns. The first long distance call was made by a banker in Racine, asking the privilege of having his sister, one of St. Mary's students, with him on Thanksgiving Day for dinner. After that it was clear to the little Mother that man had really worked wonders in transmitting by wire the sound of the human voice.

Mother Caroline had many friends from many walks in life. To her, friendship was a very sacred thing, something to be appreciated and fostered with true loyalty and devotion. No one was too poor or too unlettered to be admitted to her circle of friends, and there were very few among those who knew her who did not consider themselves blessed. Traveling extensively for ten months of every year until her health failed shortly before her death, she met many of the finest and best men and women in our country. Of these there were not a few who became devoted, lifelong friends.

Among the latter she reckoned a worthy priest who as a little child had been brought to her with the baptismal waters still bedewing his golden curls. The little lad would have made a good model for the future Lord Fauntleroy, had one been needed, as he stood at Mother Caroline's knee fingering her beads, or gazing with childish pity at the wounds of the Crucified whose image hung suspended from her girdle. He was John T. Durward, little son of the noted convert, Bernard T. Durward, who for many years was professor in St. Francis' Seminary, Milwaukee, and head of the English Department in St. Mary's Institute. As this gentleman was also an artist of note, he spent what time he could spare in painting altar-pieces, especially Madonnas, which he donated to poor churches in Wisconsin, as a thank-offering to the heavenly Father for the gift of Faith bestowed on himself and his family. Long after he resigned his professorship in both institutions, he continued as teacher and critic in the art department of Notre Dame Convent. His little son John became an acolyte, and served Father Urbanek until the latter's death in 1858. Later he became a student in St. Francis' Seminary, and was ordained by the beloved Bishop Henni, who had received him into the Church.

Father Durward's first pastorate was at Tomah, Wisconsin, where he remained for fourteen years. Young though he was, he had charge of seven missions. In the beginning he had to contend with more or less Christian turpitude among some of his people, which led him to refer to them as "the seven sleepers of Ephesus."

Father Durward was a very busy priest, erecting or enlarging churches, and building a school in Tomah. Yet he never neglected his priestly studies. In 1874—he was then Dean Durward—he joined the first American pilgrimage to Lourdes and Rome.

He cherished three great desires in life, all of which were happily fulfilled. The first was to become a priest; the second, to see Rome and to kiss the hand of the great Father of Christendom, whose special blessing he received when the American pilgrims were accorded an audience by the sorely-tried Pontiff, Pius IX; the third was to visit the Holy Land, which he did in 1889, as a member of the American pilgrimage to Palestine. This pilgrimage he commemorated in a book of verse, "Sonnets

of Holy Land." Father Durward wrote besides "A Primer for Converts," "A Casket of Joys," and other much read books.

Business and pleasure often called him to Milwaukee. If time permitted he never failed to visit Notre Dame Convent there to kneel before the altar where he had so often served at the holy sacrifice of the mass. After one of these visits, which awakened unusually happy memories, he wrote the following verses and presented them to the "Lady Abbess," a title which seemed to him best suited to her who had been his boyhood ideal of all that is good and holy in woman, next to his own dear mother whom he idolized and to whom he dedicated his "Casket of Joys."

Father Durward's verses having been preserved, probably by Mother Caroline's secretary, they are presented here.

A TRIBUTE
to
MOTHER CAROLINE'S SLEEVE

How clearly in my memory stands
The stately Lady Abbess now,
Who used to smooth my sunny curls,
And lift them from my brow.

Tho' large, she like a spirit sailed,
Her footfall you could scarcely hear,
But then with such a Mother's grace
She moved, no one could fear.

The veil she wore was black as night,
Her lustrous eyes were darker far,
And darker too each silken fringe,
And under each a star.

The lining of the veil was white,
But purer was her virgin breast,
That like a billow heaved—then sank
A little while to rest.

She seemed to sigh because the world
So loveless is, so dull, so cold;
She smiled since Heaven's love for man
Is mighty as of old.

What sweetness on her generous lips
Forever played! "Come, love my Love
With me, beneath the shelter here,
Thou young and timid dove!"

And she had gathered round her there
A troop of girls that played, and sung,
And worked, and prayed, and did not fade,
For they seemed always young.

Her chaplet from her girdle hung,
The cord was silk of heavenly blue,
The beads were gold, worn smooth and bright,
The crucifix was, too.

How oft upon my dewy mouth
I pressed them, and with childish glee
Said, "Jesus!" and bowed down my head,
Then stood beside her knee!

Her wrists were wrapt in linen cloth,
But, ah! her large dark outer sleeve!
THAT was the most mysterious place,
As you may soon believe.

For, thence the large bright oranges
Rolled out upon the floor for me;
It seemed indeed that it contained
The fruit of every tree.

The shining apples, red and green,
And pears of flavor rich and fine,
Were stored within that wondrous sleeve
Of Mother Caroline.

O, vision pure of early spring,
That bright'nest up this wintry strife
Like white-winged bird that flies across
The prison bars of life!

Bear on thy pinions this my prayer,
That, when she dies, may Love Divine
In everlasting radiance clasp
The Lady Caroline!

The large number of their schools in America, and the fact that the sisters were widely separated from one another, rendered it advisable to make a special arrangement for the government of the congregation in this country. Therefore, the Congregation of Bishops and Regulars issued a decree, approved by His Holiness, Pope Leo XIII, March 20, 1880, embodied in an appendix, and added to the constitutions of the congregation. By virtue of this decree, the government of the American branch of the Congregation of the School Sisters of Notre Dame is committed to a Commissary General, who receives from the Superior General comprehensive powers to act in her stead in things affecting the spiritual and temporal welfare of the sisters on this continent. The Commissary General has four assistants to aid her in fulfilling the duties of this responsible office.

Mother Caroline was unanimously elected first Commissary General, August 29, 1880. The protocol was sent to Rome, and ratified by our Holy Father, April 17, 1881. Mother Caroline was installed in her new office, May 31, 1881. In the early morning hours, the Most Reverend Archbishop Henni and sixteen priests celebrated low masses in the convent chapels, and the inmates of the house to the number of about four hundred, offered holy communion for the Commissary-elect. At nine o'clock a solemn pontifical high mass was celebrated by the Right Rev-

erend Bishop Heiss of La Crosse, at which His Grace preached an affecting sermon. He called his hearers' attention to the fact that the real significance of such a feast lay not in the acceptance of a new office, as Mother Caroline had for years filled it with the greatest self-immolation, with firm confidence in God, and heroic love and fidelity; but that the object of the celebration was the closer union of the congregation with the Church, in as much as the election of a Commissary General by the sisters was ratified and strengthened by the approval of the Holy Father. The government of the congregation in America was thus given a solidity, he said, which would preserve it from the caprice and despotism of man. He praised the happy election of Mother Caroline, and expressed his conviction that were it to be made again she would once more be unanimously chosen.

With evident emotion the great prelate expressed his recognition of all that the School Sisters had achieved by their work in America. He urged all to persevere in the conscientious fulfillment of their duty to sanctify themselves, and to do all in their power to lighten the responsibility of the Reverend Commissary General. He then imparted to her his episcopal blessing.

In a distinctly clear voice which betokened strong feeling, Mother Caroline then made a solemn promise that she would ever strive firmly to maintain the true spirit of the congregation, faithfully to observe the constitutions, to keep the vows and to practice the virtues of the religious life for the glory of God and for the honor of the blessed Virgin Mary.

After this, Reverend Mother took her place in the immediate presence of His Grace to receive the act of homage from the sisters.

The ceremonies were concluded with Benediction of the Most Blessed Sacrament.

After the departure of the clergy from the sanctuary, Reverend Mother prayed aloud for all the sisters present and absent; even the dear departed were prayed for. The members of the congregation in the church militant, suffering, and triumphant were all remembered in the little oratory, as all shared in the love and tenderness of her maternal heart.

Before the end of dinner, a pleasant surprise was given to the Mother Commissary General, when Mother Theophila from Baltimore suddenly appeared and knelt at her side, saying, "Here I am with empty hands

but with a full heart." This childlike, hearty and humble speech brought tears to the eyes of many present. For some unaccountable reason, the announcement of the date of the installation had not reached her in time. She came as a representative of the Eastern Province.

Early in the afternoon the candidates presented a program in English, German, Bohemian and French, in presence of the bishops and priests. At four P.M. the boarders rendered theirs for Reverend Mother, and her guests in English, German and French. Benediction in the evening closed this never-to-be-forgotten day—a day of true joy, since through a reorganized government the congregation had gained increased vigor. At the same time, through the connection with the Generalate, the sisters were assured of the future unity of the entire congregation, as agreed upon by Bishop Wittmann and Father Job when it was established as a missionary congregation.

Joy alternates with sorrow, at short intervals, in the lives of great men and women, and in a marked degree such was the experience of Mother Caroline. For months, felicitations continued to reach her from all parts of this country, from Canada and from Europe, the dominant note of which was joy at the stability which her congregation had achieved when the organization of its government was perfected by the seal of Rome. Amidst these universal rejoicings, Mother Caroline was not slow to see that a blow was impending. Archbishop Henni's health was perceptibly failing. His visits to the Mother House were becoming rare indeed. During thirty years of trying responsibility, the energetic superior had never failed to receive help and encouragement from him who had been a father, guide, and protector in all her anxieties.

Now illness was making its steady inroads upon a constitution enfeebled by unremitting labors and by hardships of every kind. All felt that there could be but one result—the exchange of earth for heaven, and at no distant day.

The author of "Fifty Years at St. John's Cathedral" portrayed the sentiments of all when he wrote: "Sickness crept upon him gradually and soon he was no longer seen, as was his wont, Sunday after Sunday upon his throne during the celebration of High Mass. What a living picture of God's chosen did he not present there while the Holy Mass was offered up! Will it ever fade from our minds? And will the tones

of his soft melodious voice ever die out in our ears? Who that ever heard him intone the *'Sit Nomen Domini Benedictum'* and the accompanying blessing, can ever forget the sweet tenderness of voice and the dignity of manner that was his?

"In his old age he might well look back over the events of the laborious years he had spent in the work of the church. He had built up the large diocese of Milwaukee; he had fully equipped it for the carrying on of the work of his Divine Master, and now when the summons calling him to rest was near, he was ready to go with hands full of good works.

"The summons came on September 7, 1881. At a quarter to eleven in the forenoon of that day the bells of the Cathedral solemnly tolled forth the news of the death of the Archbishop. The convent bells of Notre Dame immediately joined their mournful notes to the great dirge which by this time was tolling from every Catholic church tower in the city. While the sisters in their convents hastened to the chapels, and the teachers and pupils paused in their recitations to breathe a prayer for the repose of his great soul, the citizens of Milwaukee gathered in groups on the streets, and in hushed voices lamented their bereavement and the loss which the city and the diocese had sustained."

Between the time of his death and the funeral services, his body lay in state in the cathedral he had built and had loved so dearly. Hither came thousands of every condition of life and of all credit, to view his remains and to pay honor to his memory, for they all knew Bishop Henni and his true worth as a man of God and a loyal citizen.

The funeral services took place on September 10. Archbishop Heiss celebrated pontifical requiem mass and the sermon was preached by Bishop McMullen of Davenport, Iowa. After mass a procession of over four thousand men formed and followed the precious remains through the principal streets of the city, and back into the cathedral. The casket was lowered into a vault beneath the chapel. A white marble slab closed the vault which contains all that is mortal of John Martin Henni. But his memory is sacredly enshrined in the hearts of thousands of his spiritual children and friends throughout the country.

In the decade beginning with 1880, Mother Caroline's days were crowded to the limit of endurance. She traveled extensively, made visi-

tation tours to the missions from Canada to New Orleans and from the Alleghenies to the states west of the Mississippi. How often did the sisters bless God that she had the aid of a competent Mother Provincial in charge of the Baltimore Province. The work had grown too heavy for one, no matter how experienced and capable she might be. Moreover, the strenuous life she had led for many long years in the United States had begun to make serious inroads on her health, but she would not spare herself. The sisters were becoming anxious. Despite all remonstrances, she continued an unbroken routine of activities. One may form a partial judgment of what she suffered from fatigue and failing health when we consider that in these years, 1880-1889, there were seventy-five schools opened in eleven states and in Canada, as follows: eight in Maryland, four in New York, three in Ontario, three in Massachusetts, one each in New Jersey, Pennsylvania, and Indiana, eight in Illinois, ten in Minnesota, five in Missouri, four in Iowa, three in Michigan, and twenty-four in Wisconsin.

Archbishop Heiss received the pallium on Sunday, April 23, 1882. One[1] who knew him well paid him this beautiful tribute:

"He was a fit successor of Archbishop Henni, although the personality of both was almost entirely different. Among the prelates in America, none was more learned than he. . . . Of a sensitive, retiring nature, he disliked publicity, and thus to the public his grand qualities of mind and heart were not well known. To those who knew him well, he was like one of the Fathers of apostolic times.

"To see him ordaining, was to witness a sight which one could never forget. His stately form, dignified in every move, his magnificent voice as he intoned various prayers appointed to be sung, the open evidence of deep piety—all united to make an impression ineffaceable in its nature.

"In the nature of a hearty ovation to an old friend, then, the people turned out en masse Sunday, April 23, 1882, when the pallium was conferred on the archbishop.

"At 10:30 the grand procession moved into the cathedral, which was crowded to the doors, hundreds waiting outside.

[1]The Reverend David J. O'Hearn, in "Fifty Years at St. John's Cathedral."

"After the gospel, Bishop Ireland preached with magnificent effect. With fiery ardor, the bishop pictured in glowing terms, the grand work of the Church in the past and the present. He was especially eloquent when he forecast what he believed would be her future in the Northwest."

In the evening a reception was held in the auditorium of Notre Dame Convent, a program of congratulations and good wishes for the future of the great prelate, whose past had been marked by many special favors and benefits bestowed upon the inmates of St. Mary's Institute.

The archbishop was surrounded by all the bishops who had honored the occasion by their presence in the cathedral in the morning, and by as many of his priests as could attend. He seemed very happy. A pleasing diversion occurred towards the end of the program, when the curtain rose showing a tableau which pictured all his suffragan Sees. The bishop of each was represented as a shepherd with his crook, with a sheep symbolizing his fold. The representation vividly portrayed the relation existing between the bishop and his See. Nestling close to their shepherds, the sheep showed their affection, trust and pleasure beneath the protecting hand extended over and around them. One only proved an exception—the Diocese of Green Bay. Here the shepherd was standing holding taut the ribbon tied around the neck of his sheep which was struggling with all its strength to escape. The Bishop of Green Bay enjoyed the significant portrayal quite as much as did the other prelates present, to whom conditions in his young diocese were not unknown.

At the banquet, which followed, the place cards of the right reverend bishops were reproductions of the respective tableaux in mother-of-pearl on rice paper.

A day of mourning and sorrow was January 10, 1883, in Notre Dame Convent, Milwaukee, and throughout the city. Early in the morning the alarm of fire was rung, and in a few minutes the gravity of the situation was manifest to all. A little later some one on the street below shouted, "The Newhall House is doomed and many are dead or dying." This was a popular hotel which catered to the most respectable and cultured. Mother Caroline and Sister Seraphica were most deeply concerned. Immediately a man from the neighborhood was sent to bring

to the convent any of the sisters' former pupils who might be homeless. A few hours later a young lady was brought in who had been with us before the Christmas holidays. She had lost all her relatives. Her life was saved through the heroic efforts of a fireman who piloted her across a rope ladder which was fastened from a window in the burning building to another across the street. Her obedience to her rescuer in keeping her eyes up and away from the scenes beneath, coupled with great confidence in Our Lady of Perpetual Help, enabled her to reach the building where willing hands were outstretched to aid both to safety. Sixty-four lives are known to have been lost, but it is probable that there were more, for the register was burned and the number of guests was never learned. Thirty-one of the victims were Catholics. The funeral services over the remains of three who could be identified were held in the cathedral on Friday morning, the twelfth of January. On the twenty-third, solemn funeral services were held for twenty-one unidentified dead, whose charred remains had been recovered from the ruins. The bier extended from the sanctuary through the middle aisle back to the vestibule. On it two by two were placed the coffins, while the pews were filled with devout souls who had come to offer their prayers as a comfort for the living and a propitiation for the dead.

Shortly before the Christmas of 1883, Mother Caroline went to New Orleans to attend an investiture and a profession of first vows. She made the preparatory retreat with nine postulants and eight novices. The investiture and admission to the novitiate took place on the twenty-seventh, Feast of St. John the Evangelist; the profession of temporary vows was held on the twenty-ninth. Mother Caroline's work in New Orleans and Chatawa was nearly ended; therefore, she yielded to the request of the sisters to take a respite from her duties and to spend the Feast of the Epiphany in quiet and rest with them in St. Joseph's Orphanage.

It has been remarked that this feast frequently brought her great sorrow. Never had she received so overwhelming a blow as that which fell upon her with crushing weight on January 6, 1884. Archbishop Elder of Cincinnati and several priests had called in the morning. His Grace had celebrated mass for the sisters and the orphans and an early

dinner had been served. Every one was in the best of spirits, as was usual whenever Mother Caroline spent a feast day at a mission house.

A group of happy sisters gathered around her for the usual recreation. "Our beautiful chapel was a cathedral this morning," she had just remarked, when a telegram was handed to her. A respectful silence fell upon the merry party while she opened it and read. Consternation gripped all hearts when they beheld the deathly pallor of her face, as with closed eyes she leaned against the back of her chair, evidently praying for strength to make the announcement: "Our Academy in Belleville burned last night. Four sisters and twenty-two pupils lost their lives."

A little later a telegram from Milwaukee informed Reverend Mother that the chaplain, Reverend P. M. Abbelen, and Mother Bonaventure were leaving at once to take charge in Belleville, and asked her to remain a few days longer in New Orleans. Accordingly, a week later she went to St. Louis, where she had an opportunity of receiving detailed information from sisters who had escaped, and where Father Abbelen and Mother Bonaventure tried to prepare her for the terrible ordeal which she must undergo when she visited the scene of the fire.

Within an hour after the alarm was given the whole building was a mass of flames. Apparently the fire had eaten its way between the walls and up the stairways, shutting off all avenues of escape. This, together with the fact that the boarders all slept on the third floor, accounts for the loss of so many precious lives. Twenty-four of the twenty-six victims fell into the flames when the floors dropped, and two, Sister Moderata and Miss Campbell, a teacher visiting there, were killed when they jumped from the windows.

The four sisters who lost their lives were:

Sister M. Jerome, superior.
Sister M. Moderata, prefect of studies and teacher.
Sister M. Edwina, prefect of discipline.
Sister M. Agnelia, assistant prefect of discipline.

All of these perished at their post of duty, except Sister Moderata who had been carried to safety, but rushed back to the chapel and threw the costly vestments and sacred vessels to waiting hands. To escape the

flames, she jumped from the window, but in alighting, fell backwards, striking the sharp edge of a pillar, and fractured her skull.

Of all the victims that were burned, the remains of none were identified except those of the superior which were recognized by the rosary she wore around her neck.

Several of the other sisters were injured for life. Sister M. Canute, an excellent musician, hung from a window ledge by the tips of her fingers so long that she could never afterwards touch an instrument. Another became almost helpless, because of a broken back. The devoted Mother Seraphine in charge at the Mother House received the announcement of the catastrophe during dinner. The shock eventually caused her death. Repugnance for food was followed by inability to swallow even water, and she died of starvation the following August.

The parents of the twenty-two students who lost their lives had the sympathy of the whole country, as did also the members of the congregation. Several of the victims were the only children in their families. Two of the bereaved mothers were widows.

Mother Caroline at once issued instructions that every school and orphanage be immediately provided with fire escapes. She later sent inspectors to report on the means of access to them, and on their reliability.

But for the sisters stationed in boarding schools, this was not sufficient. Sisters by turns assumed the duty of night-watchers, thus reassuring the parents and relatives of their students.

The academy at Belleville was rebuilt and ready to receive classes the following November.

The Mission of the Holy Childhood, at Harbor Springs, Emmet County, Michigan, was founded by the Reverend Father Servatius, O.F.M., in the year 1886. He at once applied to Mother Caroline for sisters to take charge of the work of instructing and training the boys and girls, both white and Indian, of northern Michigan. The request for which he had so zealously prayed and labored was granted. It is needless to say that he was grateful, and entertained the highest esteem for the noble religious who again, as in years gone by, had responded generously to his appeal. A few years before the sisters were invited to Harbor Springs, Mother Caroline had assisted Father Servatius by

providing vestments, linens and other articles for a poor little church that stood at the edge of Traverse Bay, near the present city of Petoskey, Michigan. He always called her "the great Mother Caroline."

The institution at Harbor Springs is a boarding school for poor Indian boys and girls. A day school for the children of the village has since been added. It was accepted at a time when government assistance could not be had. The co-operation of the apostolic Bishop Richter of Grand Rapids, as well as of the Franciscan Fathers, was about the only asset the school possessed in those early years. It was a mission of charity for the poor and forsaken Indian children. The sisters received no salary for their work. Clothing and other necessaries were to be furnished by the Mother House in Milwaukee; the mission provided for the board of the sisters. "The great Mother" clothed not only the sisters but the children also, providing besides regular outfits for first communicants. An agreement was reached that the School Sisters of Notre Dame would remain in charge of the school as long as the Franciscan Fathers had the care of the mission.

Some weeks after the sisters' arrival, it was announced that the "great Mother" would visit her Indian children. Father Servatius began at once to plan a grand reception and a pleasant visit for their benefactor. The best carriage, the finest horses, were requisitioned, and the handsome coachman was instructed to be at the station two hours before the arrival of the train. The sisters and their little charges stood ready to greet Reverend Mother with a song of welcome. The flag was hoisted and when the train arrived, the carriage door opened to receive the dear guest. But alas! "The best laid schemes o' mice and men gang aft agley." Mother Caroline graciously assisted the Sister Superior into the carriage, and had the luggage placed therein, but she herself walked to the convent at the head of the long procession of friends and patrons assembled to do her honor. The zealous Father Servatius received an earnest protest from Mother Caroline about the doubtful propriety of such a reception for a poor religious who was coming to see the poorest of her children.

During her stay among the Indians, Mother Caroline did everything in her power to gain the good will of the parents, and arranged to send more sisters so that the work of instruction might be extended to as

many older brothers and sisters as could be reached. "Make them good, pious Christians," was her repeated exhortation to the sisters. To the younger children, she seemed a great guardian spirit, who loved them all very dearly, and who had power to help them in all their needs. That she could be assisted by their prayers for her, was at first not quite clear to their little minds, but when they once grasped the idea, they did pray earnestly and perseveringly that no harm might come to the dear mother of their teachers. Nor did they forget her parting words, "If on earth we shall meet no more, let us so live that we may meet in Heaven."[1]

In general, these children of the forest responded generously to the efforts made on their behalf by the missionaries and pastors. Their docility, humble and ready obedience, piety, and childlike attachment to their spiritual guides, was most edifying. They were remarkable for their punctual observance of the church services, which in the beginning were as follows: At five in the morning the Angelus bell was rung, and all the inhabitants of the village assembled at the church for morning prayers, which were read aloud by one of the chiefs. Mass followed at which a large number assisted every day. In the evening the bell was rung again, and all assembled for night prayer, at which they sang hymns in their native tongue.

On Sundays and holy days of obligation they had services four times; early morning prayers in common, high mass at ten o'clock, vespers and catechism at three o'clock, and night prayer at sunset. Truly, they were a model Christian community, and their children were unusually docile.

Reverend Father Stephan, Director of the Catholic Indian Bureau, Washington, D. C., and Miss Catherine Drexel, foundress and superior general of the Sisters of the Blessed Sacrament for Indians and Colored People, visited Harbor Springs in the summer of 1888. Through their influence the Holy Childhood School was placed on the list of Catholic institutions which then received government aid. This was given until June 30, 1900, since which time the school has been conducted on the former basis. Those in charge trust in the goodness of God for its maintenance, since it is for His glory alone that they serve.

The following extract taken from the Annals of this Indian mission will doubtless prove interesting: "It was customary among the Indians,

[1]Father Urbanek's favorite admonition when bidding farewell.

on the arrival of a missionary, to hold a big feast, at which the Black Robe was christened and received a name significant of what the Indians considered him in his own regard, and what he was to be to his tribe.

"Great was the surprise of the sisters one evening when one of the braves, dressed in his best, and with arms folded across his breast, stood majestically in the doorway of the little convent, and with masculine dignity and honest Indian pride at being chosen to represent his tribe in the bearing of the message, said: 'Girls, this evening you are to be christened. I have come to take you to my house where the big feast is being held.' He assured them repeatedly that they had nothing to fear, adding, 'I, myself, will bring you home at ten o'clock.' It was explained to him that the sisters were not permitted to leave their homes to go calling, so he left, sadly disappointed, saying, 'All right, girls, we'll hold the feast in your honor and will christen you even if you are not present. So it was done. The big feast was held and the three sisters received the following names: The Superior, Sister M. Wilfrid, was henceforth to be known as Shagasawekwe—the Rising Sun; Sister M. Clementia, her chief assistant, as Wananang—the Morning Star; and Sister Magna, as Wasseabanokwe—Aurora, the Dawn. These names signified that they would shine as the rising sun, the morning star, and the aurora, for all eternity, because of all they would do for the good of their tribe!"

In the Annals of the congregation, the year 1887 shines forth conspicuously—never to be forgotten.

The erection of a chapel of Perpetual Adoration, which had been for years the greatest desire of Mother Caroline's life, was begun in the spring of 1887. By the end of July, the foundation was so far completed that the cornerstone could be laid, and the Feast of St. Ignatius, July 31, was chosen for the ceremony. It was a day of spiritual joy, which ushered in, so to speak, a brief respite on Mt. Tabor. It was the fortieth anniversary of the day on which the first little colony of School Sisters of Notre Dame arrived in America, July 31, 1847.

The ceremonies of the cornerstone laying were begun in the afternoon with a procession of the reverend clergy, the sisters and all the other inmates of the Mother House, from the Chapel of the Queen of Angels to the site of the new building. The bells in the convent and school

towers pealed forth their joyous notes in harmony with the sweet voices of the singers. The walls of the foundation were beautifully decorated with oleander trees in full bloom, with banners and flags interspersed. On the spot where the altar was to be placed, stood a large wooden cross, adorned with handsome garlands. Forty American Beauty roses, symbolic of the forty years which had passed since the sisters' entrance into America, reposed on the corner of the building in which the stone was about to be laid. In the absence of the Most Reverend Archbishop, the Reverend Chaplain, P. M. Abbelen, performed the ceremonies. The Church is ever beautiful, exalting and heart-reaching in her liturgy; it seemed doubly so in that festive hour. Very impressive were the prayers, the psalms, the consecration and the placing of the stone, all conducing to deep and joyous devotion. A document, written in Latin, English and German, was then read:

"To Jesus Christ in the Most Holy Sacrament,

under the title,

The Most Sacred Heart of Jesus,

this chapel is being erected by

The School Sisters of Notre Dame

in the year 1887,

The Glorious Golden Jubilee Year of Leo XIII,

and in the

One Hundred Twelfth Year

since

The Declaration of Independence of the United States of America,

His Eminence Joseph Hergenroether

being

The Cardinal Protector,

and

Mother Mary Margaret of Cortona,

The Superior General of Their Congregation,

His Excellency, Grover Cleveland,

The President of the United States of America,

Jeremiah Rusk, the Governor of the State of Wisconsin,

and

Emile Walber, the Mayor of the City of Milwaukee,

this stone is blessed by the command of His Grace,

The Most Reverend Michael Heiss, Second Archbishop of Milwaukee,

in the presence of

Mother Mary Caroline Friess, Commissary General

of the

School Sisters of Notre Dame,

and of the

Provincial Superior, Mother Mary Bonaventure,

and in the presence of

The Chapter Sisters and the entire Convent Community."

The Reverend P. M. Abbelen then gave a short address. He spoke of the great importance of the action just performed, of the blessing which in the future would radiate from this sacred spot to all the missions of the congregation. After the sermon, the procession returned to the chapel for Benediction of the Most Blessed Sacrament.

Work was pushed vigorously during the ensuing years, so that by the middle of July, 1892, the beautiful Adoration Chapel of Notre Dame stood complete in every detail, a superb monument to Mother Caroline's zeal and to her love for the Sacred Heart of Jesus in the Most Holy Sacrament of the Altar.

Archbishop Michael Heiss, second Archbishop of Milwaukee, died March 26, 1890. He had gone to St. Francis' Hospital, La Crosse, Wisconsin, two days before Christmas, hoping to be restored to health. But his work was done. Long and faithful had been his service, and now he was to hear from the Master those blessed words, "Well done."

His remains were brought to Milwaukee. The funeral was held from St. John's Cathedral, April 1, 1890. From many parts of our country came the members of the hierarchy to pay their respects to one whom they had learned to revere at the Vatican Council and the Councils of Baltimore.

Cardinal Gibbons was celebrant of the Requiem. Archbishop Ireland, Archbishop Feehan, and Archbishop Elder, with thirteen bishops, were in the sanctuary; and many priests were obliged to find places in the nave.

At three o'clock in the afternoon the remains of the archbishop were taken to the seminary for interment in the chapel where in life he had so often prayed. The casket was placed in the vault beneath the sanctuary, beside that of Father Salzmann, his lifelong friend, and the co-founder of the seminary. The sisters of the archdiocese, no less than the clergy and the laity, had reason to mourn their loss, for he was a model as a man, a friend, a priest, and a bishop. His memory remains ever blessed by his spiritual children.

Bishop Katzer of Green Bay succeeded Archbishop Heiss in the See of Milwaukee. He assumed the responsibilities of office, June 30, 1891. The pallium was conferred on him August 20, 1891, in the presence of many archbishops and bishops, Cardinal Gibbons presiding. After the

Gospel, His Eminence addressed the congregation, inviting them to rejoice with him that the Catholic Church in America is a family derived from many nations. Not so varied, he said, was the audience that listened to the Apostles on Pentecost day as are the congregations that arrive at our shores, and kneel at our altars, all united in the bonds of a common religion, and by the bonds of Christian brotherhood.

A banquet in the seminary followed the services in the cathedral.

No one perhaps could have rejoiced more sincerely at the choice of the the Most Reverend F. X. Katzer for the See of Milwaukee than did the sisters of the congregation and Mother Caroline, who had known him for years as a zealous worker for souls. At the reception given to His Grace and the visiting members of the hierarchy, a poem, written by one of the sisters on the Pallium—What It Means to Souls and to Teaching Religious in Particular—made a deep impression.

His Grace responded very feelingly, and expressed his thanks for the hearty co-operation given to him as Bishop of Green Bay, Wisconsin, and which he was confident would be continued in Milwaukee.

Laurium, Michigan, was the last mission opened by Mother Caroline in the West. The foundation was made September 15, 1891. The fatigue caused by the vacation work was unusually exhausting, and she remained at home during the autumn of this year. St. Joseph's School, Manhattanville, New York, was the last one accepted by her in the East. The last accepted in the West was the Institute for Deaf Mutes, in Chinchuba, Louisiana. These two were opened in September, 1892, after Mother Caroline's death.

In the three years, 1890-1892, inclusive, twenty-two schools were either opened by Mother Caroline herself or with her approval: one each in New York, Mississippi, Louisiana, Minnesota, and Ontario, Canada. two in Missouri, and two in Michigan; three in Illinois, four in Maryland, and six in Wisconsin.

CHAPTER VIII

"Rejoice, and fear not; Death is dead,
And everlasting Life, eternal rose,
Unfolds immortal petals blown by Love
To perfect fulness in perpetual light!"

CONDE PALLEN.

The year 1891 was one of anxiety on the part of the sisters who lived close to Mother Caroline. There seemed unmistakable evidence that her health was failing. In the first months of this year, a long visitation journey to the East and another to the South were undertaken from which she returned exhausted. She admitted to her nurse that she was not well, but persisted in doing her duty. As usual she threw heart and soul into it. Then came the vacation work which was very trying, as the numbers she had to prepare for investiture and for two professions, one of temporary, the other of final vows, were large, and fatigued her more than usual. The interviews with an unusually large number of sisters, novices and candidates, during the three retreats, together with the usual trying task of making the slate for the mission appointments, and assisting at the departure of several hundred teachers—all this sapped her strength. When September came, she was incapacitated for her regular duty and placed in the care of an eminent physician. He soon discovered that an insidious disease had fastened itself upon her, but at first this fact was not disclosed to any one save the nurses. She suffered much during the autumn of 1891, but early in December her physicians sanctioned a trip to New Orleans where she had established a novitiate and where she wished to prepare a class of postulants for the reception of the habit, and of novices for their temporary vows.

A week before Christmas she set out on her journey to the South. The sisters in New Orleans, Louisiana, were dismayed on beholding their suffering Mother. She herself admitted to the nurses there that she had overestimated her strength. Conscientiously she performed each detail of her duty, admitting every sister in the orphanage and from nearby missions to a private interview, gave instructions to the candidates and novices several times a day, made with them the preparatory

retreat, and conducted the beautiful ceremonies of investiture and profession which in the congregation often consume three hours in each case. On the ensuing days, she received a number of priests and other benefactors, enduring the great strain at the expense of much vital energy.

She was obliged to forego the pleasure of visiting the other southern missions. This caused her sincere regret, for she well knew how great would be the disappointment of her devoted sisters who could only seldom make the long journey to see her at home.

January 9 found her in the midst of her sisters in the Mother House, Milwaukee, thoroughly exhausted. She entered the chapel to visit her sacramental Lord as was her invariable custom on her return home. But the sisters saw that she was too weak to walk up to the communion railing where she had always knelt on such occasions; she remained only a few minutes at her prie-dieu in a corner under the choir. Assisted by the nurses, she rose, gave one lingering look at the tabernacle, and passed on to her room. She had taken a last farewell of all that was dearest to her on earth, the home she had built so many years before for her Eucharistic King, and in which she had prayed so many times for light and strength to do His will unflinchingly to the end.

When Mother Caroline was laid on her couch of pain and exhaustion, on that memorable ninth day of January, 1892, no one thought that she had crossed the threshold of her room for the last time, but so it was. Her strength was gone, spent in the work of the Master, the extension on earth of His Kingdom.

It is needless to state that nothing was neglected which medical skill, loving care and tender nursing could lavish upon her. Masses, communions and countless other prayers were offered for her on two continents, that her precious life might be prolonged for the good of souls, but in vain.

Was she to remain idle, then, she who during nearly forty-five years of work in America had never taken a vacation? No, her greatest work, that of her own perfection was to continue to the end, not far off. She consulted physicians and nurses, learned her exact condition as they understood it and earnestly requested that they would never give her an anaesthetic to allay her pain. "My remaining days are to be my great

harvest time. Let me reap all I can," she told them. "Besides, I want my mind left clear to the last, if possible."

When one considers that she had a painful rupture, and an internal cancer which was developing with unusual rapidity, it becomes easier to understand how heroic she must have been, thus to shut off all possible alleviation of what in such cases often amounts to exquisite torture.

As early as Sexagesima Sunday in February, 1892, Mother Caroline received the Viaticum and Extreme Unction. All the sisters who could find room in her apartments were present. Her deep devotion communicated itself to all. "Never shall I forget," said one of those present, "how resolutely our Mother extended her hands for the anointing." The habits of a lifetime reappear in a death chamber, and this truth was frequently exemplified in her sick room. Mother Caroline's spiritual exercises had always been performed with earnestness and intensity of purpose.

Especially edifying was her devotion in the reception of the sacraments. She had tried through long years to teach her sisters how to live —she was now to teach them their last lesson—how to die.

Like a conscientious and efficient steward about to relinquish his trust, she set her temporal affairs in order, wrote instructions to facilitate the work of her successor, and laid plans for the formation of the southern province with the Mother House at St. Louis. Expediency required, she thought, that this should be accomplished within the next five years. Finally, she made a list of pastors to whom she had given definite promise that the sisters would open schools in their parishes within a fixed time, and another list of sisters who were especially qualified to fill important offices in the community. "I know them all so thoroughly," she said, "and it will require time for my successor to become familiar with all their virtues and qualifications." This last was a supplement to the usual detailed account of each member of the congregation, kept from her entrance into the convent, through the different stages of her career as a candidate, novice, and professed religious.

The suffering patient frequently held conversations with the senior sisters, discussing conditions, advantageous or otherwise, with the object of furthering her one great undertaking, the extension of the Faith and the solid education of the youth of our country.

But while she allotted a portion of her time daily to these matters, her spiritual affairs were always paramount. She had lived in close union with our Lord during long years of activity. Now she sought to bind herself still closer to His Sacred Heart. In spirit she associated herself with the choirs of Angels, and with the saints in heaven according to the classes defined in the Litany of All Saints. With them she passed the different hours of the day in adoring, thanking and praising the heavenly Father, in making reparation for the sins of men, and in petitioning for grace for the faithful, and for the conversion of sinners.

At other times in spirit she would visit the shrines throughout the world where our blessed Lord and His holy Mother are most devoutly served. A true child of the Church, Rome was always the first objective. In company with her secretary or other sisters, she would recite the rosary or parts of it at the tomb of St. Peter, for the intentions of the Holy Father and the special needs of the Church. The House of Loretto and Our Lady of Lourdes were favorite halting places, as were also the chapels of her different convents. During the octave of Corpus Christi she would assist in spirit at one or other of the places of exposition, inviting the angels of the sanctuaries to represent her at others. She would sometimes tell the sister who watched with her how eager she was to adore in neglected churches, adding, "Now I can go only in spirit, but soon, soon I shall be able to move with the quickness of thought, and I shall then try to make amends for the apathy of souls who do not visit our Lord as often as they might."

The nurses welcomed these little tours, as they called them, for Mother Caroline's mind was wonderfully active always, but there were days which she spent alone with our Lord meditating on the Passion, consoling and thanking Him for His sufferings and for the Redemption. "It was indeed a sad consolation for us all," said her secretary to a sister who had been absent on one of the missions, "to see how fervently our Mother prayed and prepared for the day of release. Her patience and perfect resignation to God's will were marvelous." Her nurses and other sisters whom duty called to the sick room, declared that she inspired them with feelings akin to what the first Christians must have felt when they witnessed the cruel torments of the martyrs. A holy joy suffused

her countenance when excruciating paroxysms of pain enabled her to offer an additional suffering borne for Christ's sake.

During years of health, her watchword had ever been "To work and to suffer, dear Lord, for Thee and Thy little ones." Now, it was "To love Thee, dearest Lord, to love Thee and to suffer more and more for the love of Thee."

Her desire was gratified. Days and weeks had dragged on slowly and the seventh month of her sufferings, July, had been ushered in with its usual vacation work. Faithful and tireless, the devoted Sisters Ernesta and Seraphica now performed it for the dying mother, whose spiritual daughters gathered hour after hour around the tabernacle begging the Lord of life and death to console and strengthen her in the last struggle.

A more beautiful death no one could desire. Fully conscious, at twenty minutes after seven o'clock, July 22, 1892, she breathed her last prayer, "Into Thy hands, O Lord, I commend my spirit. My Jesus, mercy! My Jesus, I love Thee." The chancellor of the diocese who had just finished his mass for her, assisted the departing soul in the last moments. Father Abbelen was at the altar celebrating mass for her, and the archbishop stood vested to begin the mass of requiem for her soul. A few days previous, believing she had only a few hours to live, she exclaimed, "Oh! how wonderful it is to die the death of a religious!" And her spiritual daughters have echoed and re-echoed that sentiment a thousand times since then. "How wonderful, how wonderfully great it is to die the death of a religious, when one has lived the life of a fervent religious, as did our beloved Mother Caroline."

For fifty-two years, according to the custom in her congregation, Mother Caroline's first act on hearing the signal for rising was to imagine her divine Savior calling her in most loving terms to arise to His heavenly work: "Arise, my love, my dove, my beautiful one, and come." Arise to what? To a day of prayer, of suffering, of loving and exhausting service to His little ones. And each morning there had come from the loving heart and soul of this devoted religious the fervent response, "Thy will be done; I will arise and put on Jesus Christ crucified Whom my soul loveth and in Whom my heart rejoiceth."

Now the day of suffering and toil is past, and may not her friends confidently hope and trust that Mother Caroline has heard that other

word, "Come, my beautiful one," and "enjoy the reward awaiting thee for all that thou hast done for Me; as long as you did it to one of these My least brethren, you did it to Me."[1] "Enter thou into the joy of Thy Lord"?

The death of Mother Caroline was announced to hundreds of sisters and other inmates of the convent by the tolling of the bell in the Chapel of Perpetual Adoration. It had been decided that this bell, "Carolus," should be rung for the first time for this purpose, and always be a memorial bell. Its inscription reads: Matrem plango. Filias voco.[2]

Telegrams announced the death of Mother Caroline to all the sisters. Letters apprised the bishops and priests of the congregation's great loss. Letters of condolence by the hundreds poured into the Mother House, and masses of requiem were sung and low masses celebrated from the Atlantic to the Rockies, and from northern Ontario to the Gulf of Mexico. Many pastors offered four or more high masses of requiem, while others offered one every month for a year for the repose of her soul.

The Chapel of Perpetual Adoration had not yet been dedicated; therefore, it was converted into a mortuary chapel of surpassing beauty. Here the remains lay in state for three days, during which time thousands came from near and far to pay their respects to her whom they had known as the friend and benefactor of all in need of spiritual or corporal assistance.

The funeral service was held at nine o'clock, Wednesday, July 27. Six bishops and seventy priests attended.

The Most Reverend Archbishop Katzer celebrated the solemn Requiem, and preached the sermon from which the following passages are selected:

"Mulierem fortem quis inveniet?"[3] Prov. 31:10.

"Requiem aeternam dona eis, Domine, et lux perpetua luceat eis"—"Grant them eternal rest, O Lord, and let perpetual light shine upon them."

"With this touching and deeply significant prayer, Holy Church begins the sacrifice of the mass, which she offers the all-mericful God for

[1] St. Matt. 25:40.
[2] I mourn the Mother. I call the daughters.
[3] "Who shall find a valiant woman?" Prov. 31:10.

the faithful departed. Requiem aeternam dona eis, Domine, et lux per petua luceat eis—with this devout petition I have often begun the Sacred Mysteries in the presence of the mortal remains of those who slept in the Lord, but seldom—indeed, I may say never—have I felt the application of these words so deeply as today; for rarely have I stood before the bier of a departed friend, who so well deserved eternal rest as did the lamented Mother Caroline. With her demise, a life has terminated, rich in meritorious works; a life of uninterrupted labors, heavy cares and untold sacrifices; a life that proved a source of unspeakable blessings. Yes, Mother Caroline deserves eternal rest. Blessed we may, therefore, call her; her works follow her, that she may inherit a glorious kingdom and a resplendent crown from the hands of the Lord, such as the Book of Wisdom holds out to the just.

"We may contemplate Mother Caroline as a woman, as a religious, as spiritual mother of thousands of virgins, or, more in particular, as superior of the School Sisters of Notre Dame in America—in each of these capacities, we behold in her the strong woman whose praise the Holy Ghost Himself declares in the question He proposes: 'Who shall find a valiant woman?' and, answering, recounts the prerogatives of this valiant woman.

"Contemplating her person and her works in the light of faith, we find Mother Caroline a valiant woman. God, in His infinite goodness, had endowed her mind and heart with extraordinary gifts. Her imposing figure, stately, majestic—not to say royal—was the mere perceptible expression of her nobility and greatness of soul. She possessed an uncommonly clear understanding, a penetrating judgment, remarkable will-power—all these combined with the most winning goodness of heart, unselfish kindness, deep and tender feeling, really astonishing prudence in the most trying circumstances of her life. Her heart was full of loving sympathy for the sorrows and joys of others. Among her other naturally virtuous inclinations was her deep feeling of gratitude for the least favor bestowed upon her or her congregation. The noblest generosity, too, was stamped upon her character. Hers was a manly spirit, in the best and most beautiful sense of the word. She possessed everything in the character of a man that is an ornament to woman as well; but such

manly traits as would disfigure the gracefulness of a woman, were far from her.

God had fitted her, even by her natural abilities, for the office of governing, and prepared her for the great task of her life. These natural prerogatives were certainly not due to her own merits, for they were gifts of God; but her merit consisted in fostering and ennobling them by her co-operation with the grace of God, thus giving them a higher, supernatural tendency to promote the glory of God, the prosperity of her congregation, the salvation of American children and the welfare of Holy Church.

"Every religious who is faithful to her vocation is, in the sublimest sense of the word, a valiant woman, whom, with the Holy Spirit, we must praise and admire.

"We honor the general whose keen foresight devises successful plans, whose armies achieve famous and glorious victories, whose courage and valor repulse the threatening foe. But what are the victories of a military commander, though grand they may be—victories achieved through ambitious motives, in the service of an earthly king—victories gained by bloodshed, at the cost of countless lives—what, indeed, are such victories compared with those which a true religious achieves for the love of God? Victories over self, over the most dangerous and persistent enemies; victories over the victor himself; victories whose laurels never fade and whose triumphal honors are everlasting.

"Mother Caroline was not merely a faithful and conscientious religious, she was a model religious. This testimony is given by all who stood in closer relation to her and had the opportunity to observe her daily life and labors. It is not for me to say more on this subject; but you, her spiritual daughters, always looked to her as your pattern in forming yourselves in the religious life. From her you have learned true religious piety, free from eccentricity and caprice—a life of genuine virtue.

"The life of a true religious is a perfect holocaust, an uninterrupted sacrifice of herself, her body and soul, her understanding and will, all her faculties, all external things which others have a right to enjoy; and the fire which consumes this holocaust, is the love of God. You all know how great and pure and perfect this love of God was in Mother

Caroline. You know how unreservedly she offered this sacrifice to God, always and in every circumstance of her laborious life, particularly during the twelve years of her physical ailments and the seven months of her most painful illness; you know the heroic patience and resignation with which she endured her sufferings. From all directions the sisters came to bid a last adieu to their most beloved, dying Mother. The final parting from each was more painful to her than death, as she herself acknowledged, not, indeed, because she was inordinately attached to the sisters, but because, in her dying state, she had to witness the deep sorrow of her daughters.

"But Mother Caroline was not simply a religious that proved herself a valiant woman by faithfully, conscientiously, observing her vows of poverty, chastity, obedience and the education of youth, in the most perfect self-sacrifice—she was a superior for more than forty years, was the spiritual mother of thousands and thousands of consecrated virgins and, as such, too—yes, precisely as such, she proved herself the great valiant woman—the strong woman, to whom, in a spiritual sense, I wish to apply the words of Holy Scripture: 'Woman is blessed in giving birth to children.'

"Here, in this chapel, on the spot where she lies cold and lifeless before us—here she held so many religious receptions and professions, through which spiritual daughters were born to a higher and holier life. More than two thousand of this happy number are still living, and laboring for the glory of God.

"In 1883 when the School Sisters of Notre Dame celebrated the golden jubilee of their congregation, I preached in this chapel. Justly I could then apply the parable of the mustard seed to their association. This is, indeed, very small among seeds, but sown in the earth, grows up to a large tree, whose spreading branches and luxuriant crown afford shade and protection to the birds of the air. Nine years, since then, have elapsed, and the tree has steadily grown, has multiplied its branches and its foliage. God Himself has hereby given testimony of the valiant woman; God Himself has visibly blessed the work of Mother Caroline.

"If Mother Caroline was not, from the very beginning, the Superior of the School Sisters in America, she was appointed to the office before the lapse of the first three years, and that at the age of twenty-five. It

was she who planted this tree in the new soil of America; through her care and attention it stands in full bloom—such bloom as scarcely any other religious congregation enjoys.

"But Mother Caroline, the valiant woman, not merely gave spiritual birth to thousands of daughters, she reared them 'unto justice.' Whoever has entered into closer relation with the School Sisters of Notre Dame from Milwaukee, whether as bishop of a diocese, as priest and director of a parochial school, or in any other capacity, must acknowledge, if, free from prejudice, he will give testimony to truth—that a good spirit, the right spirit, the spirit of Mother Caroline, prevails among the School Sisters of Notre Dame; the spirit of poverty, the spirit of virginal purity, the spirit of religious seclusion, the spirit of modesty, the spirit of subordination, the spirit of self-sacrifice and self-denial, the spirit of gratitude—the spirit to work and to suffer for God and the welfare of children.

"This spirit Mother Caroline herself possessed; with this spirit she inspired her daughters; this spirit she fostered within them, and this spirit, as we hope, she will—from her heavenly abode—ever maintain and preserve in her congregation. But, notwithstanding this good and genuine religious spirit of her community, how valiant must have been the woman upon whom devolved the government and direction of two thousand sisters in charge of seventy thousand children, in so many different schools! How valiant, supernaturally strong in every respect, must have been the woman, who for more than forty years, under the most trying circumstances—in poverty and want, joys and sorrows, governed a society of virgins engaged in schools of twenty-nine dioceses, in seventeen states of the Union, and in Canada! And this office she filled, not only to full satisfaction, but to the admiration of all. Difficulties always attend the opening and management of parochial schools; each involves peculiar struggles and cares, at the cost of many a sacrifice. Every pastor has his own views and ways; every bishop has certain claims, and makes such regulations as he deems proper. Every sister has her own human weaknesses, her own troubles and difficulties, her sufferings and complaints; and all these are outpoured into the heart of her spiritual mother. How valiant must, then, be the woman who can satisfy all these claims and bear the burden of all these cares—sharing

the troubles of all, sympathizing with all, affording assistance and relief to all! Mother Caroline was the valiant woman. The sisters, her spiritual daughters, loved her with a love that was prepared for every sacrifice; pastors regarded her as a mother to the lambs of their folds; bishops appreciated her worth, and—do I say too much?—honored her as the valiant woman that lightened their pastoral cares and lessened the weight of their responsibilities. Yes, a woman valiant and strong, was Mother Caroline in the position she occupied in the young Church of America. She was strong in her zeal, strong in her sufferings, strong in her confidence, strong in her love for the holy mission appointed her, the great work of education in parochial schools in America. At the present time, thanks be to God, there are many Catholic parish schools, many religious congregations devoted to Christian education—to education in parochial schools. But what were the prospects fifty years ago, when the little colony of School Sisters landed in our country? There were, indeed, sisterhoods that educated girls in boarding and convent schools; but I fear little contradiction, if I maintain that the Catholic parochial school was then an uncultivated field—a primeval forest of America, which scarcely any one thought of clearing or tilling. In the sphere of parochial schools, Mother Caroline is a pioneer.

"How many privations, sacrifices, labors, cares and dangerous travels, attended the opening of parochial schools, in these early years? How much prudence, will-power and confidence in God were required in conducting them?

"Mother Caroline has not only the merit of directing hundreds of parochial schools, through her sisters, she has also become a model for other communities. Not only Milwaukee, in which she established a Mother House—not only Wisconsin, but seventeen states, twenty-nine dioceses, and many thousands of Catholics owe her a debt of undying gratitude. Hundreds and thousands are indebted to her for their Catholic education, Catholic spirit, Catholic sentiments, Catholic conviction—even their holy Catholic Faith—the preservation of their religion in their own hearts, the hearts of their children and their children's children!

"If Holy Scripture declares that those who instruct others unto justice shall shine as the stars of heaven, how glorious a recompense must await

her, through whose efforts thousands upon thousands received such instruction, and that in a country and at a period in which the general want of religious instruction is the cause of so many losing their greatest good—the holy Faith. In conclusion, I can in nowise draw a more beautiful and faithful likeness of Mother Caroline than by quoting from the Book of Proverbs those passages in which the Holy Ghost portrays the valiant woman: 'Who shall find a valiant woman? far and from the uttermost coasts is the price of her. She is like a merchant's ship, that bringeth her (spiritual) bread from afar. And she hath risen in the night (of education in Catholic Schools) and given a prey to her household and victuals to her maidens. She hath considered a field and bought it; with the fruit of her hand she hath planted a vineyard. She hath girded her loins with strength and hath strengthened her arm. She hath tasted and seen that her traffic (vocation) is good; her lamp shall not be put out in the night (of hardships and privations). She hath put out her hand on strong things and her fingers have taken hold of the spindle. She hath opened her hand to the needy and stretched out her hand to the poor (in a material and a spiritual sense). She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments (of knowledge and virtue). She hath made to herself clothing of tapestry; fine linen and purple (pure intention and tact for governing) is her covering. Strength and beauty are her clothing; and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children (spiritual daughters) rose up, and called her blessed; her husband (her Divine Spouse) and He praised her. Many daughters have gathered together riches (merits); thou hast surpassed them all. Favor is deceitful, and beauty is vain; the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.' Such is the praise the Holy Ghost bestows upon the valiant woman; such the praise of the Holy Ghost that we may justly apply to the life and labor of the valiant woman whose mortal remains lie before us—the departed Mother Caroline.

"From the depths of their hearts, many thousands in our country who have heard of her death, exclaim with grateful emotion: 'Grant

her eternal rest!' thus we, too, bishops and priests and sisters have prayed; and this is the petition that shall follow her to the grave. Grant her eternal rest, O Lord! must be my parting word, as bishop of this city and state. Grant her eternal rest, after so many labors, so many sacrifices, so many cares and privations, so many extraordinary merits due to her zeal for the Catholic education of youth in this city, this province—in twenty-nine dioceses. Eternal rest, after her heaven-blest labors for the glory of God, the welfare of children and the spread of God's Kingdom in America. Grant her eternal rest, and let perpetual light shine upon her—Thy light, the splendor of Thy eternal glory—Thyself, O Lord, the Beatific Vision! Amen."

At the close of the mass the Reverend Father Neithart, C.SS.R., representative of the great Congregation of the Most Holy Redeemer, who had known the deceased for many years, also preached a consoling sermon, extracts from which are reproduced:

"Beloved of God and of men, whose memory is in benediction."
Ecclesiasticus 45, 1.

Most Reverend Archbishop, Right Reverend Bishops, Reverend Fathers and Revered Sisters:

"Loath to trust my own impressions and recollections of Mother Caroline, I prefer to appeal to others and ask as our Savior once asked: 'What do men say of Me?' What have men of all classes—religious, priests, bishops and archbishops, said of Mother Caroline? Yesterday and today, as well as ten, twenty and thirty-five years ago, I have heard men say, everywhere: 'What an able, extraordinary, magnetic, wonderful woman! She has done wonders for religion, convents and parochial schools in America. To this day her sisters and her schools stand in the front rank. There is not a woman in America or, perhaps, in the world, that is so well and favorably known as Mother Caroline, or that has exerted so much influence and done so much good for religion and education.'

"Ask those who know her best and longest, and you will find that they are loudest in praise of the woman, the religious and the superior. An English proverb says; 'No man is a hero in the eyes of his valet,' not even Hannibal, Alexander, Caesar or Napoleon the Great. Mother

Caroline has admitted, professed, trained and governed thousands of women for nearly half a century.

"Women may be kind and blind to the faults of men; but they are usually keen-witted and lynx-eyed in diagnosing the character and imperfections of their own sex, even of their superiors in office. The marvel about this wonderful woman! In the grand chorus of eulogy, I have never yet heard a discordant voice among the Sisters of Notre Dame. They, more than all others, began to love, admire, follow, imitate and praise her at the first meeting, and they have not ceased to this hour. In their eyes Mother Caroline has ever been the ablest and kindest superior, the wisest woman, the greatest genius, the best model, the most perfect human being they ever met. From first to last, she appeared to each one of them, the eldest as well as the youngest, a walking saint, a paragon of every human perfection. I often thought within myself: 'That unique woman must have charmed or magnetized you all.'

"It can not be denied that there is nothing perfect or faultless in man or woman. Jesus says, 'No man is good or perfect, but God alone.' If the canonized saints had their imperfections, Mother Caroline, too, had her faults. I have several times heard it said, 'Mother Caroline is overrated by some; she is not so obliging as others pretend; she sometimes refuses favors; she is old-fashioned, too, and does not keep up with the progress of Young America.' All this may be true and yet not disparage her character or motives. In this wicked or wily world we must sometimes be cautious, and 'unite the prudence of the serpent with the simplicity of the dove,' as our Savior warns us. To grant all favors might be impossible, or imprudent, or harmful to religious discipline, or opposed to the letter or the spirit of the holy rule, which every religious superior is bound under oath to observe and enforce. Mother Caroline was, indeed, conservative and, perhaps, old-fashioned in some of her ways and views. The Catholic Church is the same, not only in her dogmas, but also in her discipline. If our Savior reappeared among us, some liberal Christians would likely call Him old-fashioned, too. We can not in conscience follow the dangerous or suspicious fashions or innovations of the world; for Jesus says, 'Woe to the world,' and the Apostle St. John adds, 'Love not the world, nor the things that are in the world. All that is in the world is concupiscence of the eyes, lust

of the flesh and pride of life.' All honor, then, to Mother Caroline and her spiritual daughters, if they are and remain unworldly and old-fashioned in the true Catholic sense of the word!

"I will now conclude. Dear Mother Caroline strove to be faithful to God, conscience and duty, and just to all her religious and fellow-men. She was pre-eminently charitable, generous, patient, obliging, forbearing and forgiving. She tried to bear the burdens of all her subjects, to guide, encourage and console all who needed help or counsel; to forgive every injury and insult, to excuse every blunder or shortcoming. The Eternal Judge has said to her, or will soon say, 'You have believed and hoped in Me; you have loved Me and served Me and Mine; you have not judged nor condemned others, neither will I judge nor condemn you; you have been just, generous and merciful to others, and I will be generous and merciful to you. Well done, and welcome, thou good and faithful servant, enter into the joy of the Lord.' May our life, death and reward be like unto hers. Eternal rest grant her, O Lord, and let perpetual light shine upon her. May she rest in peace. Amen."

Early in the afternoon the funeral cortege departed for Elm Grove. There the prayers of the archbishop, the bishops, priests and sisters mingled with those of the orphans at the spot ordained to be the last resting place of her whose loss was country-wide. A simple stone monument bearing the words "MOTHER CAROLINE" was erected over her grave. No epitaph is necessary for her whose greatness was founded on deep humility and simplicity unsurpassed.

CHAPTER IX

"Thy rod and thy staff; they have comforted me."
Ps. XXII, 5.

The biography of Mother Caroline would not be complete without a more accurate delineation of her character. It is presented here in an effort to portray her in the fourfold capacity of religious, superior, educator and apostle.

What has she been, and what will she continue to be to her spiritual daughters? How do the School Sisters regard their foundress in America? The answer can be briefly given.

To her sisters she will always be, it is hoped, what she has been for the past eighty years, an exemplar, an ideal model for their emulation. It has been said by spiritual-minded men that so long as Mother Caroline's spirit animates the School Sisters, so long will the Church in America be blessed by their service in the elementary and secondary schools.

Mother Caroline was a staunch admirer of Bishop Wittmann of Ratisbon who, on his deathbed, as has been narrated, arranged for the re-establishment of the Congregation of Notre Dame. A few hours after his death, an enemy of the Catholic religion meeting a friend in the street, bade him rejoice over the death of their archenemy, Wittmann.

"Why rejoice when he has left more than fifteen hundred[1] Wittmanns to continue his work?" was the rejoinder.

When Mother Caroline died, she left an army of religious trained to walk in her footsteps, to pursue her high ideals, and to accomplish the same objects for which her life was spent—with what success, the sequel will show.

When sixteen, Josephine Friess applied for admission into the Congregation of the School Sisters of Notre Dame. It was not from caprice, nor was there anything vague in her conception of what she wished to undertake. She acted with due deliberation and made earnest

[1]Bishop Wittmann was rector of the Seminary at Ratisbon for forty-four years and imbued hundreds of students with his own spirit of zeal for the propagation of the Faith.

preparation, both spiritual and intellectual, during the years following her first communion. In this she was ably assisted by her uncle, Father Friess, and by her confessor, Bishop Reisach, both of whom bore the reputation of being enlightened directors of youth.

Under their guidance she laid deep the foundation of a truly religious life, one of solid piety adorned with the moral virtues which the Church requires in those who lead the exalted life of the cloister.

Allusion has several times been made to the fact that the supernatural virtues of faith, hope and charity shone brightly in her soul throughout all the vicissitudes of her laborious career. Bishops and priests, as well as lay men and women, repeatedly commented on her wonderful faith and all-embracing charity. To her sisters the manifestation of the three virtues, faith, hope and charity, was perhaps the keynote to that deep-seated veneration and whole-hearted love and devotedness which, from their earliest acquaintance, they felt for her. The Rev. Benedict Neithart, C. SS. R., who preached at her funeral, was not the only one who was tempted to say of Mother Caroline, "That unique woman has magnetized you all." That she possessed a wonderful magnetism which drew souls to herself and through her to God, can not be denied. But that magnetism proceeded from her great love for and intimate union with Him to Whose service she was privileged to devote fifty-two happy and meritorious years in the cloister.

After Josephine Friess became a candidate, Mother Teresa and Father Siegert soon discovered that she had already learned to practice in a marked degree the cardinal virtues and the other moral virtues of which they are the basis. That her theoretical knowledge of the vices opposed to these virtues gave her a decided advantage rarely possessed by one so young, was likewise apparent, since this knowledge and the grace of God enabled her to practice the one and to avoid the other. She had also made, while still in her uncle's house, an assiduous study of the principles which govern the religious life as expounded by St. Bernard, St. Alphonsus Liguori and St. Francis de Sales. In the candidature and in the novitiate, she sought to imbibe the spirit of the religious state, to understand thoroughly its advantages and to realize the obligations she would take upon herself on the day when she would irrevocably consecrate herself to her divine Spouse by the vows of re-

ligion, poverty, chastity, and obedience. To these the School Sisters added a fourth vow, zeal for the education of youth, which was observed until the promulgation of the new code of Canon Law in 1918, since which time it has been included in the vow of obedience.

On the day of her profession, Sister Caroline bound herself to the greatest task of her whole lifetime, the obligation to strive perseveringly to attain perfection by daily growth in holiness. It is this shining sanctity that lights up with peace and joy the countenances of those who lead consecrated lives. That this obligation was never far from Mother Caroline's thoughts, one might infer from the fact that she was ever on the alert to set a good example to her companions. The hardest work, the task most repugnant to her nature, was always her choice. She took the lead in carrying out the daily regulations, in strictly observing the rule in its every detail, and was never known to shirk a duty.

Sister Edmund and others who knew her well before she was appointed vicar, attested that she was scrupulously exact even then in the observance of her vows and rules. Nothing seemed too difficult for her brave spirit, and for the encouragement of others, her face usually wore a sweet smile and her whole bearing indicated a state of contentment and joy.

Two years as a candidate, three years in the novitiate, and less than two years under vows, was the length of time Providence allotted to Sister Caroline to prepare her soul for the labors of a missionary in America—a country which was then regarded by many Europeans in much the same light as are the foreign missions of today by persons unaccustomed to hardship and want. Just before leaving Baltimore, Mother Teresa testified to the piety which the young sister had attained when she declared to Father Neumann and the senior sisters, "I know that the Lord speaks to her heart. 'I am kept here' (in America) she told me, 'by the love of God and of the souls for whom I came; positively, by nothing else'." And this love of God and of souls sustained this intrepid religious missionary in the United States during forty-five years of mental and physical suffering such as few, if any, of the early priests and sisters were called on to endure. On whom has so gigantic an enterprise in a foreign country ever been imposed, without furnishing him with credentials of any kind? Truly must she have possessed rare

magnanimity, unshaken faith and confidence in God's power, and love for the youth of our country. For, lacking these, who could have had the courage at the early age of twenty-six to risk health and strength and life, to go forth without "scrip or staff," and even without the necessary co-workers, to duplicate in a sparsely populated foreign land, the work which Mother Teresa found difficult in the civilized countries of Europe?

Undaunted by the dispiriting prospect, Mother Caroline invited her four companions to make with her the hazardous journey from Pittsburgh to Milwaukee in cold December weather. Having arrived in the little convent provided for them, what had she to offer the weary travelers whose courage and high purpose were in keeping with her own? Naught but a repetition of conditions such as she had encountered and heroically borne as a candidate and a novice in Europe. Again there was poverty to be endured, poverty at the table, for the food was plain and meagre, with little variety. Her companions like herself, had been accustomed to nourishing food with occasional dainties. Butter, tea, coffee, and desserts had been unknown in her candidature and in the novitiate. This was also the case in the little convent on St. Mary's Hill in Milwaukee. The house furnishings were of the simplest kind; carpets were unknown, except a rug before the altar in the little chapel. The floors were unpainted. The bedding was good, for that had been given to her in Baltimore where living conditions were bearable, but of course in conformity with the obligations of the vow of poverty. Mother Caroline and her community had learned to do a certain share of manual labor during their years of training and probation, therefore, it was not a great hardship for them to assist in whatever housework fell to their lot in their new home in the West. In these duties also, Mother Caroline everywhere took the lead. Every duty was sanctified and made doubly meritorious by virtue of their vows and the pure intention which vivified it. Where peace and joy reigned, privation cast no gloom over their spirits, and all were not only cheerful, but happy.

For herself Mother Caroline welcomed what she knew would cause her much self-denial and suffering. But she was now the Mother Superior, and as such had assumed the responsibility of caring for each member of the community with maternal love. Naturally she was deeply

concerned about the health and strength of her sisters and from the beginning did what she could to furnish them sufficient food of good quality. She failed at times, of course, for money was scarce, but no one complained. On the contrary every sacrifice was welcome to the sisters, borne with the right intention, and offered to the Lord to obtain His blessing on the labors of the priests, which was never more vitally necessary than in those early years, and for all the wants of the Church throughout the land, as well as for their own.

There was one advantage in particular which the little community enjoyed; they had all lived in this country long enough to love it, to cherish the Constitution, and to thank God for the freedom of religious belief guaranteed to its citizens. Mother Caroline impressed her own convictions on the minds of her co-workers. These concerned the cosmopolitan character of the people with whom they should be obliged to deal. She had learned an effective lesson while still a novice.

While at the Au, a suburb of Munich, Mother Caroline was placed by Mother Teresa in charge of one of the city schools; but her French parentage militated against her. The pastor who was also a director of the school, was a fierce enemy of the French.

In his early years he had fought as a brave soldier in the "War of Liberation" and had learned to know the calamity Napoleon brought to beautiful Bavaria. Even as a priest, he had not succeeded in discarding his military brusqueness.

No sooner had he heard that his new principal was of French blood than his own began to boil. One day he questioned her as to the place of her birth. Scarcely had she uttered Paris in reply, when in an outburst of indignation, he called her a stupid Frenchwoman—and said her term of service in his school was ended. Mother Caroline had a keen sense of justice, and was deeply hurt, but she was a religious and knew how to practice perfect self-control. With all due reverence for his priestly character she quietly informed the pastor that she would report to Mother Teresa, and withdrew.

The light which at the present day plays upon Mother Caroline's career enables one to see clearly how providential was that dearly bought lesson. Had she suffered less, could it have been brought home to her

so vividly that no one can be blamed for conditions for which he is in no way responsible? Then and there she resolved never to discriminate against any person on account of his nationality, and to devote herself with all her strength and ardor to the practice of our Savior's own commandment, "Thou shalt love thy neighbor as thyself."

Past question is the fact that every experience can be made to serve one's higher interests. In "the little convent on the hill," she proved her fidelity to that resolution, and laid there the foundation of her great love for America when she decided to open her doors to the daughters of every nation of Europe, Irish, Latins, Slavs and Teutons.

Shortly before Mother Caroline's death, Bishop Dowling of Hamilton, Ontario, visited one of the Notre Dame convents in his diocese. The community numbered twelve, of whom ten were at home when the bishop called. The conversation turned on what he was pleased to speak of as Mother Caroline's contribution to the amalgamation of the different peoples of Europe into one great American organization. "How many nationalities are represented in your community here today?" he asked. To his amazement he learned that there was one each of the following: American, English, French, Irish, Norwegian, Polish, besides four of German ancestry. "Seven nationalities in a community of ten! Don't you ever disagree among yourselves? Are there really no 'hotheads' among you?"

"Oh, my lord," said one, "this fine Canadian climate keeps us all cool." The sister might have added, "in more ways than one," for the sisters' homes were heated by means of stoves which burned wood only, and it was a long time before they could afford heating plants. As a matter of fact, at the time of writing, the great Notre Dame melting-pot is no mean rival of Uncle Sam's, for by actual count there are twenty nations represented in the Sisters' Directory for the scholastic year 1927-1928. But the great majority are native born Americans, many of the third and fourth generations. "Who would ever think it possible?", some one recently remarked, who was learning to know the sisters and their work. "And yet, it is easily understood after all. It is the Pentecostal Spirit that vivifies and moulds many into one."

To return to our subject. Not only was Mother Caroline known throughout her long religious life as one who seemed not to know how

to be partial, but she also proved that her great heart loved all without distinction. "Do we not all stand on the same platform?", she would sometimes say. "Are we not all children of the same indulgent Father, and do we not owe one another reciprocal love?" What she practiced in her own life, she taught her sisters to do likewise. She who had hitherto hidden her virtues and good qualities under the mantle of religious modesty and retirement, was now to place her light on high in compliance with the injunction of the Master, "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Matt. V, 16.

Again we see the providence of the Heavenly Father, in Mother Caroline's preparation for this exalted position. Mother Teresa often took the young Sister Caroline as her traveling companion in Europe when making foundations and inspecting schools. This experience was of great advantage to the young religious not only because of the broader view of persons and places travel generally gives, but because of the insight she obtained into educational requirements, the crying necessity of instruction for the young, the attitude taken by bishops and pastors in coping with these conditions, and above all the inspiration she received from Mother Teresa's method of dealing with individual cases.

On her return from these journeys she earnestly applied herself to the practice of those virtues which a religious teacher must possess if she is to attain the standard required of her by the Church.

As a superior in America she was indeed obliged to let her light shine, not only before the members of the congregation, but before the poor and the needy, as well as those in the higher ranks of life throughout the country. She was a charming hostess, who attracted friends to the congregation and "grappled them to herself with hoops of steel." Her guests usually left her with a desire to return some day to renew an experience which they said had benefited them in many ways. The relations of the sisters, novices and candidates, were of course, given to understand that the best she had to offer was not good enough for them. In the words of a retreat master, these, especially the parents, are "the millionaire members of the firm" when it comes to list the benefactors of any religious body—since, rich or poor, they give it life itself—its members.

Relatives of the boarding pupils and other patrons came next to these, while the chaplain's quarters were always open to the members of the hierarchy and to visiting priests. Among the last named were many who could ill afford to pay a hotel bill in the days of poverty and struggle in organizing and maintaining their congregations.

There is another work of generosity and charity which deserves mention—the aid which Mother Caroline gave to poor communities struggling to make foundations in this country. Sisters of such communities frequently remained in the Mother House for months at a time for the purpose of receiving instruction in the various studies needed in their schools, or in the fine arts. It is known that sisters from eight different congregations received a hearty welcome not only to the Mother House, but to academies in which it was possible to accommodate guests for this purpose. One of the beautiful memories in connection with this charity is that Mother Caroline delicately hid the knowledge of it from all except a few of the sisters who were concerned in teaching her guests, lest the latter might feel embarrassed. Board, lodging and tuition were always free, facts that have been learned from the sisters of these communities who still keep Mother Caroline's name on their list of benefactors. "Why shouldn't we love and appreciate her?" said one; "she was a friend in need, when the outlook for us was very dark."

The following will give the reader further insight into the character of Mother Caroline as a superior:

For many weeks the sisters in the different departments of the Mother House had contributed their share to make every nook and corner spotlessly clean and attractive for the feast of Christmas. The sisters on the missions, even from distant New Orleans, had sent in holly, pine twigs, mistletoe, and long branches of beautiful wild rose vines, common in the south, where they are often seen in hedgerows rising to a height of twelve or fifteen feet.

These were used to decorate the chapel, and the shrines throughout the house. The sisters in the infirmary pleaded for permission to add their mite in fashioning designs used as ornaments among the garlands. The refectory accommodated about eighty professed sisters and ninety novices. The woodland garlands added charm to the picture. Tables and

chairs polished to whiteness contrasted strikingly with the green sprays and red berries.

Every Christmas day brought a newly made crib and wax Infant to Mother Caroline's table in the chancery, and another to her place in the refectory as a "surprise gift" from Mother Seraphine, who like the other sisters, was devoted to her superior and lost no opportunity of giving her pleasure. In imitation of her patron, St. Francis of Assisi, she had a great devotion to the Holy Infancy. She was an expert in making exquisite wax figures of the Christ Child. As the years passed, thousands of these in rustic cribs found their way into Catholic homes, from those of bishops, priests, and religious, to those of patrons and pupils.

The scene in the dining room towards the close of Christmas day, 1874, is thus described by a sister present on the occasion: "From my place of vantage, I had a view of the whole refectory. Smiling, happy faces reflected the joy which prevailed. My companions, the white-veiled novices, fairly radiated Christmas Spirit.

"Mother Caroline, her face aglow with fervor and affection for her spiritual children, was enthusiastically entertaining sisters near her who were eager to catch her every word. Occasionally her kindly gaze rested with manifest pleasure on the animated group assembled about her. Shortly before the meal was over, several young sisters, who had slipped unobtrusively from the room, returned with instruments to serenade Mother Caroline and the senior sisters. They had chosen hymns which their Mother had sung as a child in her uncle's home to surprise him and her dear grandmother. Not slow to perceive the delicate compliment intended for her, she showed her appreciation by joining in the chorus. I can recall the deep contralto tones of Sister Mary Stephen, one of three sisters who sang almost with the strength of a man's voice, yet with charming, feminine sweetness. Sister Stephen and Sister Frances in the first three decades, and Sister Cecilia who from 1900-1906 trained the first choirs in the provincial house at St. Louis, were virtuosos.

"Following the impromptu program, Mother expressed to the singers her delight over the treat. After presenting a souvenir to each, she asked them to play her favorite, 'Columbia, the Gem of the Ocean.'

"When the merriment achieved its height, a little bell tinkled the first signal for grace. An obedient silence filled the room as the sisters awaited the second signal.

"Then to their surprise, a voice they loved, strong and sweet, spoke the word:

"Bravo!"

"It was an appreciation reserved especially for a song well rendered—a refreshing acknowledgment because it was unexpected. But adroitly, tactfully it was employed to recall the spirit of recollection and reverence preceding prayer.

"Mother Caroline was obviously very happy. She could not avoid contrasting the abundant spiritual and material blessings of that evening with those of the poor Christmas days of the early fifties. She had seen young girls bid farewell to fine, comfortable homes to enter the Lord's service—girls who had come to her for spiritual and intellectual training and had gone forth to plant and foster the seed of faith in both believers and unbelievers. On this night she saw herself surrounded by tried and devoted assistants among the professed sisters, and approximately one hundred young souls besides, who, before the return of the feast, would be out with the mission workers. She must have been rendered happy by every additional manifestation of the extraordinary devotedness which her sisters, young and old, had always shown for her."

There are still living a few sisters who speak from experience when they say: "Everyone who knew Mother Caroline loved her. We were proud to be called her sisters." When meeting people from distant cities, Mother Caroline would always ask, "How are *my sisters?* Are they well and happy?"

What did Mother Caroline contribute to the cause of education in America? When she began the work of a religious teacher in August, 1847, there were few Catholic schools in this country. These were taught by thirteen teaching sisterhoods that had been introduced into the United States prior to 1847.

Her breadth of vision and quick grasp of the situation was marvelous, and can be understood only when one recalls that while still in her uncle's house, she had read much about the foreign missions, and had heard her uncle and his friends discuss the needs of the Catholic immi-

grants in America. Added to this, she was a shrewd observer, and with good judgment, formed her plans regarding the best ways and means to cope efficaciously with the situation.

The flood of German and Irish immigration was pouring over the country, and in every state east of the Mississippi were found settlements without priest or Catholic teacher. As soon as Mother Teresa confided to her the charge of the schools opened, or to be opened in this country, she began to prepare teachers, so that no time might be lost when making foundations.

From the statements of the bishops and priests, she learned of the numbers of immigrants who were growing lukewarm and indifferent in the practice of their religion. She determined to establish a precedent which she was assured would help stop this leakage. She sought the advice of bishops and having their approval, announced that in addition to the large schools in the parishes of the Redemptorists, she would undertake to open smaller ones in places where Catholics were few. "By instructing the children, we may hope to win their parents back to prayer and a love of their Faith," she would say, and results proved that she was correct in her views. These small schools were a blessing to the Church in America. One thing she insisted on—an opportunity for the sisters to receive the sacraments every week, that the religious spirit might be preserved. The sisters made it a point to become acquainted with good intelligent young women who became their helpers in many ways. They visited the sick, formed into classes children who could not attend the Catholic School, and prepared them to receive the sacraments. Good men were also found who at intervals would ride long distances on rugged roads to announce the time and place at which mass would be celebrated.

In works of zeal Mother Caroline and her sisters became apostles, and it was not long before hundreds of these small schools dotted the eastern and northern states.

Superficial observers criticised the sisters because they did not open more academies, but Mother Caroline knew her business and foresaw the results. "We must help to preserve the faith among the masses first, for if these were lost to the Church, the need for many higher institutions would not long exist," was her argument. She was by no means indif-

ferent to the good done by her sisters in the academies she had founded —on the contrary, she valued it highly, but as several of the other teaching sisterhoods were devoting themselves to secondary schools, she was willing to wait.

A word about school equipment in those years will not be amiss. Blackboards were a few pine boards nailed together, painted and placed on an easel so that they might be lowered to accommodate pupils of all ages. The teacher's plain deal table with a common wooden chair, was placed in front of the middle aisle, and usually a blackboard stood on each side of the desk midway between it and the wall. The maps and charts were made by the sisters, and tacked to wooden frames, or in some cases, nailed to the walls. Articles for object lessons were of the most primitive kind; frequently pictures cut from papers and pamphlets were contributed by the pupils themselves or by patrons, and friends of the teachers.

By the year 1851 when the sisters' first school was opened in Milwaukee, the United States had a few Catholic publishing houses from which Catholic text books could be obtained. Mr. Edward Hussey opened a bookstore in Milwaukee to supply the people of his own and many other cities of Wisconsin with whatever was needed in the Catholic homes and schools of the state. New York City, Philadelphia, and Baltimore were the sources from which supplies were obtained.

With characteristic energy Mother Caroline applied herself to the training of young teachers and prayed fervently for vocations to the congregation. The Lord heard her prayer and blessed her work. It is not claimed that she founded the parochial school system of education in the United States. This honor belongs to Mother Seton and her daughters who at the request of Archbishop Carroll opened a number of free schools early in the nineteenth century and who continue their blessed work to this day. But the School Sisters of Notre Dame do regard Mother Caroline as one of the greatest and most successful of the early organizers of the parochial school system in our country. At her death in 1892 she had given the habit to more than three thousand young women and opened two hundred and sixty-five schools in our country and Canada. That she was chosen by the Lord for the work, and that He aided and protected her in its fulfillment, seems clear to the

MSGR. FREDERICK FRIESS, MOTHER CAROLINE'S BROTHER

sisters and their patrons by the fact that He sent her in the first decades many young women possessed of remarkable gifts and a finished education who would be a credit to any age. A later chapter will be devoted to these excellent teachers. For the present, let it suffice to state that they were doubly appreciated because of the fact that the congregation had been re-established in Germany and as historians attest, the word German was held in contempt in this country during those early years. We learn from the "Life of Mother Teresa" that the status of the German immigrants gave her no little concern when in 1848 she bade her sisters in Baltimore farewell, never to see them again in this world.

To return to Mother Caroline's work as an educator. One of the greatest of her works in this capacity was the founding of the first three novitiates of her congregation in America. The first was established in Baltimore in 1851, the second in Milwaukee in 1852, the third in New Orleans in 1890.

The founding of a novitiate is considered among the greatest of her works because so much depends on the novitiate of a religious organization. Success or failure, sanctity or worldly spirit, perseverance or defection, a life of service devoted to the glory of God and the good of souls, or a life spent for one's own ease and pleasure—these and many more are the results of the training given in the novitiate, dependent in great measure upon the attitude of the mind and heart of her who enters it.

Mother Caroline would have a thorough preparation made by the candidate before her admission into the novitiate, so that she might not be obliged to divest herself of the habit and be sent back to the world. Fearing that this might be her fate, a young lady who desired to become a religious, once cried out, "Oh, why do they not tell us what the novitiate is like? I should like to hear something about it before I enter."

For the relief of many who may share this young lady's desire for information, an attempt to describe it is herewith given, although it is only fair to the reader to add that, to do justice to the theme, one would need to be a saint, or at least far advanced in sanctity. As nearly as may be, therefore, Mother Caroline's views and instructions on the work of the novitiate will be drawn on for the purpose.

During her term in the candidature, every effort is made by the candidate, and by the sisters in charge, to ascertain whether she possesses the qualifications necessary to become a School Sister of Notre Dame. The chief of these are:

a Legitimate birth of respectable parents.
b Suitable age—not under thirteen, nor above twenty-seven years old.
c Good health and absence of conspicuous corporal defects.
d Irreproachable reputation.
e An inclination for conventual life, especially for this congregation.
f Aptitude for the religious and for the teaching profession.
g Freedom from lawful obligations, for example, the necessity of supporting poor parents or grandparents, of making payment for debts, or of rendering an account of business transactions.

All applicants must furnish certificates of baptism, confirmation, education, health, and morals.

If the candidate has given satisfaction to her ecclesiastical and religious superiors, and has expressed her desire for investiture, there remains to be performed a very important duty—that of presenting herself to the Bishop or his delegate for the canonical examination. This consists mainly of being questioned as to the free exercise of her will. Inquiries are made as to whether she was unduly influenced by violence or fear, or induced to choose life in a cloister by deception—and whether she understands the obligations she is about to assume.

Since the happiness of a religious herself, as well as that of the community, depends upon the liberty of her decision, the Church watches most strictly over this matter, and inflicts ex-communication on any one who dares to force a person in any way to an investiture, or to the taking of vows.

The next important step for the candidate is to make a retreat of eight days. During this time she reflects on the purpose of the novitiate, which is to introduce the novices into the practices of the religious life, in order that, convinced by personal experience, they may be enabled to reach the final decision as to whether or not they have been called to the religious state. The novitiate also provides an opportunity for the congregation to test the fitness of the novices, and to eliminate undesirable

characters. The novitiate which continues uninterrupted for an entire year, begins with investing the novice with the habit, according to the ceremonial of the congregation.

Before entering the novitiate the novice has attained a certain facility in prayer, has learned the rudiments of the science of spiritual life, and has conceived the desire to fit herself to do the work of the Lord.

She begins at once to practice virtue in an extraordinary degree, laying deep in humility the foundation of the spiritual edifice she will erect in her soul. She trains her will to choose not only the good, but what is best and highest in the character of a religious. Here she learns to serve God and her neighbor with a pure intention; to forget self in every detail, in order to place herself at the disposal of those whose obligation it is to assign her to the post of duty for which she is best adapted. Is this a difficult course to pursue? "I can do all things in Him who strengtheneth me," cried out St. Paul, in the desire to brave suffering of every kind in order to prove his apostolic love for the Master and true zeal for His great glory. And so in the innermost depths of her soul says the fervent novice who is learning to know the sweetness and the delight of walking in the footsteps of the gentle Savior. Does she tire of her daily task? "Yet more, dear Lord, give me more to suffer for Thee," she answers, as once prayed a Francis Xavier and a Teresa of Avila, and as have prayed countless thousands of holy men and women since the great day on which the Redeemer carried His cross to Calvary's heights and gave His life for man's salvation. "Greater love than this no man hath, that a man lay down his life for his friends." "I do not have to urge on my novices," said a novice mistress recently to the writer. "Rather must I hold them in check, lest their desire for penance lead them too far." "But must a novice really do penance?" asks one. "Unless you do penance, ye shall all likewise perish" answers the Savior, whose life of thirty-three years was one of continual penance. "Is she never lonely? Does she never miss her home and dear ones?" They have now grown dearer than ever to her whose affections have been purified and exalted. But she will answer by reminding you that He whom she loves and in whom her heart rejoices, now fills her soul to overflowing with a peace and joy which preclude all other longings.

"How glad she must be when the term of the novitiate has expired." Paradoxical though it may seem, she feels mingled with her joy, something akin to regret that the end has come so soon.

That she has tested her vocation with results satisfactory to the congregation and to herself, and is, therefore, in sight of the religious goal, is certainly a source of great joy. But on the other hand, she can not help feeling a certain degree of sadness from the fact that she must now go forth to combat and conquer new difficulties, for which further preparation would be welcome.

The novice's last act before severing herself from the world, was her attendance at the holy sacrifice of the mass and the receiving of holy communion. Her first act as a novice is the receiving of the sacramental benediction of her Lord. At the close, she pours forth from her grateful soul the strains of the Te Deum, that hymn of hymns which for more than fifteen centuries has borne to heaven the praises and yearnings of devout souls in an effort to express to the Lord their gratitude for His love and their longing to be His forever.

Escorted by the presiding bishop and the clergy, who represent Holy Mother Church on the occasion, and accompanied by the Rev. Mother Commissary, the Mother Provincial, and their respective assistants, and led by the Mistress of Novices, the procession of the newly invested leaves the chapel and passes down the long corridor that leads to the portals of the novitiate, the place so long desired, the place that will soon be for the new novice "the vestibule of heaven," the place where she now begins to live alone with God and her own soul.

The Bishop speaks a few words of felicitation on the happiness of the occasion, recommends the church, the hierarchy, and the faithful to the prayers of the newly received, and with his attendants returns to the sacristy.

The first order of the Mistress of Novices to her new charges is significant: "We shall now go down to the refectory; you must be hungry." And the duty of providing them food for both body and soul has begun, a duty which she will perform with all the energy and intense fervor of mind and soul of which only a saintly religious is capable. For she realizes fully that on her blessed work will depend the welfare and

happiness of many souls waiting for spiritual aid from those now given her to prepare as future religious workers in the church in our country.

Mother Caroline was very vigilant in the care of the novices, and assisted in their training in every way. It was a day of rejoicing for her always when, the term of the novitiate ended, she had another band of young sisters ready and eager to begin work in the schools. As we have seen, these grew in numbers in the Milwaukee novitiate from twelve at the first investiture in 1852, to ninety-nine in the centennial year, 1876. She did not rely on numbers, however, nor on the worldly advantages which the teachers might possess. "These are not essentials," she would say. "Give me a good religious who understands that the first requisite of a Catholic teacher is the ability to teach her pupils to know and to love God, and the battle will be half won." This is why every teacher who was sent out, besides being a zealous missionary, was obliged to be well grounded in the teaching of catechism and bible history; and these subjects were to be made as attractive as possible to the children. No harsh measures were ever to be used in securing well-learned lessons in these two subjects. "We must do all we can to induce the children to love our Lord, His Blessed Mother, St. Joseph, and the Guardian Angel with a great love; make them understand that our Lord loves children, and you will find your work will be lightened." She seemed never to tire of making this exhortation.

Despite her poverty, she managed to provide a crucifix and religious pictures to be hung on the walls of the classrooms to help create a Catholic atmosphere. Often they were not framed, but pasted on a thin board or pasteboard, and garlanded with autumn leaves or other products of the woods and fields, to make a more pleasing effect.

Besides provision for advancing their pupils in the secular branches, the sisters took with them to their schools well-planned lessons in character-formation. To accustom pupils to the practice of virtue, Mother Caroline taught her sisters to choose certain virtues for specified parts of the day, "This forenoon let us all try to think kind thoughts and to keep a pleasant face." "This afternoon we will try not to annoy any one." This was not easily done, for slates and hard pencils were then in vogue and the grating noise was at times very trying.

In a similar way many virtues were acquired, through the habit of performing them regularly for short periods. Mother Caroline laid great stress on the necessity of the pupils' acquiring self-control, governing their will, exercising self-denial in little as well as in great things. "And do not forget the little virtues—the happiness of home and school so often depends upon these." "Consideration for others, if faithfully practiced, lays the foundation of a very meritorious virtue—selflessness, or putting others before self." She was always delighted when she learned that it was being practised.

The sisters were required to write plan books for the week. Besides lessons in secular studies, these contained details regarding the teaching of prayers, instructions on the holy sacrifice of the mass, worthy preparation for the reception of the sacraments, and to some extent instructions to older pupils which would enable them to give intelligent answers to those who ridiculed the Catholic Church. Two brief anecdotes will show the happy results of the sisters' conscientious co-operation with their Mother's plans and methods.

One day in the early sixties a priest visited the pastor of a parish in which the School Sisters were teaching. "The bishop advised me to come here and see the work of your sisters," he said, "before I decide on which sisterhood will be invited to take charge of my new school. I can not stay long. I need to see only three things: how the children say their prayers, how a dismissal is conducted, and the condition of the lavatories." Saying that it was time for dismissal, without further delay the pastor escorted his guest to the superior's classroom where they arrived in time to see the pupils march out for their wraps. There were no cloak rooms in the schools of those days; hooks on the walls of the corridors provided the only accommodation. The despatch with which cloaks and coats were put on pleased the pastor, but neither he nor his guest made comment.

The signal for the school prayer was given. The pupils rose, folded their hands and fixed their eyes on their teacher, who announced slowly and distinctly that the extra intention for the school prayer that day was for the sick members of the parish, one of whom was not expected to survive the night. The sister and the pupils then made the sign of the cross correctly, at the same time lowering their gaze, and not raising it

again until the prayer was ended. It was manifest that the pupils prayed fervently, for there was much illness in the city at the time. Then followed another signal, to leave the classroom. The pupils took up their book-bags, bowed to the Reverend Pastor and his guest, formed ranks with soldier-like precision and halted for the commendation customary in the congregation: "My dear children, I commend you to the Holy Ghost through the powerful intercession of the Blessed Virgin Mary, and I intrust you forever to her blessed hands." The parting salutation was heartily given, and in a few moments the classroom was vacated, the happy children hastening to their homes, while the pastor, proud of his boys and girls, heard his guest say to the teacher: That was a dismissal worth seeing. How quickly it was all done! I have seen all I need to see." "I shall visit Mother Caroline tomorrow," he added when the sister told him that all her teachers were similarly trained, and that every effort was made that the prayers would not be said mechanically. For this reason a change of intention was frequently made to awaken an interest in the pupils and a desire to help.

The new school was placed in charge of the School Sisters a few months later. In justice to the other teachers, however, it is only fair to add that this is not by any means an isolated case, since it can be stated without contradiction that one of the most marked characteristics of the schools in charge of the School Sisters, is the uniform and effective discipline that dominates them.

This statement may elicit unfavorable comment from present day advocates of unlimited self-expression, who scout as old-fashioned the practice of teaching pupils to subjugate their will to the good, until they have acquired the habit of resisting evil. Appalling events now of common occurrence, which are horrifying the people of our country should be the only answer necessary. The unbridled will of the child, freedom from all restraint, because "he must be permitted to enjoy life," later leads unmistakably to the commission of crimes which to the lives of their victims' relatives and others, bring not "enjoyment" but life-long wretchedness and bitterest memories.

The second anecdote will appeal to those who remember conditions as they were in the early eighties. The pupils of a certain school were accustomed to speak of their teacher as "our sister"—perhaps because

the form was more easily pronounced than the Roman or Greek names borne by a number of them, or perhaps with emphasis on the "our" it was a more affectionate term.

Deploring certain events that had occurred in the parish, and the fact that some of the inhabitants of the city had contracted mixed marriages with unhappy results in many cases, Mother Caroline took pains to enlist her sisters in the apostolate of instruction with a view of benefiting the parents and the older children who were no longer attending school. She urged the sisters to add to the catechism or bible history lesson a little story which they would make very interesting and which at the same time would convey a moral calculated to exert salutary influence. The sisters entered with zeal into the good work and in a few weeks a series of didactic stories was written for each grade. The school began with a kindergarten and was completed by a high school course.

It was not unusual to find as many as six or seven children from one family attending the different classes. In one such case, a non-Catholic father and a devoted Catholic mother were duly entertained, usually at dinner, with reports of what "our sister" had told them that day. After a while, the father became interested; he was a lawyer and readily perceived that his children were receiving effective lessons in character-formation, and incidentally he himself was imbibing Catholic truths which before held no interest for him.

On the occasion referred to, both parents noticed that their eldest son, a high school student, seemed preoccupied, and took no part in the animated conversation of the other children.

"Well, son, did 'our sister' have anything to say in your room today?" "Oh yes, daddy, something dandy, and some of us fellows will not forget it very soon either. You should have seen how we all listened."

In choice language, for his parents had taught the children to speak properly from their earliest years, the lad rehearsed the story of the morning lesson. The theme was, "Every human being is created for a special purpose," the moral to be remembered, "Don't take the second step on a side-track." The sister read to them a page from Father Faber's "Spiritual Conferences," dwelling with emphasis on the sentence, "God made me to do a certain work for Him, a work which no

one else can do but me, and which if I do not do, will remain undone forever."

The sister told them that when she was a child, two young students home from college had planned to enter a seminary together, and one day become a power for the betterment of their fellow men, but before the end of the vacation one of them had abandoned his high purpose. Nothing could induce him to quit the easy path of self-indulgence, and Donald went alone to the seminary.

Years passed, and one Sunday Father Donald stood at the altar in the home church to celebrate his first mass, at the close of which he gave the blessing of the newly ordained to the congregation. Father Donald's face paled and his voice faltered as he blessed the sorrowing parents of his former chum. Roy's presence was missed that day by the parishioners who sympathized with the disappointed relatives of the wayward young man.

Not long afterwards, the teacher left home to become a Sister of Notre Dame, and Father Donald was called to work for souls in a western mission field. "The week in which I paid a farewell visit to my family preparatory to taking the religious habit," continued the sister, "was one of excitement and joyful anticipation in our parish, for Father Donald was returning to the East for the purpose of collecting funds for the development of his mission projects."

Awaiting his arrival, everyone seemed happy except Roy's parents, now broken with grief and anxiety, for their son's career had been one of misery and sin. Their only hope and prayer was that they might live to see him forsake his evil ways and return to Him whose invitation in early manhood he had rejected. "The best part of this story is the end, for Father Donald on his way home learned that Roy lay very ill in a hospital and he was bringing him back to his parents to be nursed until the end came," added the boy. "And we are to write our own account of it for this week's composition, sister said, and to tell what might have happened if Roy had not taken the second step on the downward path. You will talk it up with me, won't you, daddy, before I begin to write?"

When their mother narrated the occurrence to a neighbor, she said that even her little ones were being benefited by the conversation of their older brothers and sisters, and she no longer doubted that they would

be permitted to finish in a Catholic college, since their father now recognized the benefit accruing from religious training.

When one considers that hundreds of the other pupils were doing the same good work in their homes, and that it was continued for years, he is not surprised to learn of its far-reaching results. As the years passed, Catholic life in all its beauty found a home in that fair city. The reverend clergy enjoyed the hearty co-operation of the teachers; and the young men and women became a power which exerted itself in civic and religious matters. Instead of one Catholic parish which Mother Caroline sought to benefit, there are today others with their fine churches and schools, where many priests and religious are spending themselves to lead others to virtue and to higher things.

Her work as an educator was thorough. In regard to methods of teaching, she was far ahead of her time in many ways. In her one sees combined the elements of a religious, a superior, an educator, and an apostle, those of the religious and apostle predominating. That she bore tidings of great things calculated to diffuse happiness and prosperity to the people of this country is proved by the fact that her foundations so transformed the lives of those for whom they were made, that bishops and priests marvelled at the change. Where she found ignorance of the faith, and coarseness of manners, she left at her death hundreds of families who were model Catholics and God-fearing citizens, clean of speech, in manners gentle and refined, and possessed of true brotherly love for all without distinction.

Like other apostles of the nineteenth century, Mother Caroline contributed much not only to the civilizing of the masses, but immeasurably also to their refinement and enlightenment. Lessons in deportment were as conscientiously given as those in character-formation and Christian doctrine. Among the many ways in which she benefited the parents and other members of the families was one of dictation. In drawing up their lesson plans the teachers were expected to allot a part of the spelling period to a paragraph or two of dictated matter, chosen from different subjects, intended to inform, elevate, and ennoble the mind. The pupils were directed to commit these to memory and recite them at home. Ability to write them correctly next morning in the class-room brought the pupil a good mark in that branch of study. At other times

an extract from some fine passage in the classics would be read to the class, explanations and comments given by the teacher, then read a second time, slowly and emphatically. The pupils reproduced it briefly to preserve the thought, and revised it with care as a part of their home work.

To this day wherever the School Sisters have been able to retain them through the grades, the pupils have invariably won distinction as clear thinkers and good writers, because of the fact that mathematics receives due attention in every grade. The mental work done in the analysis of problems trains their reasoning faculties, and composition aids clear expression.

School libraries, teachers' journals, and children's papers were at first unknown in the sisters' classes and were not plentiful in the best equipped schools for many years. Then there was no precedent to follow, but Mother Caroline had a resourceful mind, the result being that the sisters' pupils received a training which produced good citizens and exemplary Catholic men and women.

A few lines to show the opinion which other educators and apostles of her day entertained for her will close this brief sketch. One who knew that she often prayed for martyrdom wrote: "In her labors and travels, exhausting and dangerous as they often were, she was indeed a martyr, but without the glory of martyrdom."

Shortly after her death the Rt. Rev. J. L. Spalding who knew her well, pronounced her "one of the greatest and best women of our country. She had a clear mind, a brave heart, a pure conscience, and trust in God. She was one of the great wonder-workers of the early years."

After seeing the candidates at recreation in the convent garden, he wrote: "Thousands of tender, loving souls flock to that great convent on St. Mary's Hill like birds that turn from wintry skies to seek fairer lands."

"She was a source of encouragement and confidence for all who believed in the necessity of religious education."

A School Sister of Notre Dame who knew Mother Caroline well, and for more than twenty years received from her, inspiration and encouragement in educational work, thus expresses her earnest conviction:

"Were she alive today, what supreme efforts she would make to facilitate the work of higher education! Undoubtedly she would have been among those who took the initiative in planning university courses for the teaching sisters and brothers."

Bishop Spalding voiced the sentiments of many bishops and priests when he wrote: "Her services in behalf of the Catholic schools were truly marvelous and of inestimable value. In her was found none of the selfishness, the hardness and narrowness of nationalism. Hers was a truly Catholic spirit.

"From whatever point of view we consider her character, she reveals herself as a superior woman, a richly endowed nature. Her distinction of manner, her insight, her sound judgment, her strength of will impressed men as well as women, and hence her influence extended beyond the interests of her order. By nature she was a leader, and whoever was thrown into contact with her, felt the force of her character."

"She was especially solicitous for the health of her sisters, knowing that their labors required strength and vigor of body as well as discipline of mind and heart."

"Mother Caroline believed in the necessity of a special pedagogical training to fit the teachers to do the best work, and she was the leader in a movement which is increasing the efficacy of the schools."

After her death, Archbishop Ireland visited the sisters in St. Paul to offer condolence. Many of his expressions of sympathy are too sacred to be quoted. From the fullness of his great heart he exclaimed, "Thanks be to God for having given us Mother Caroline. That noble, saintly woman has been a blessing to the Church of God in America for nearly half a century. She was a power for good in all our dioceses."

Mother Caroline's spiritual daughters and others have said: "We who never saw her will want a pen-picture of her. Be sure to give us a description." In deference to their wishes the following is added: In height she was five feet, eleven inches, very straight, graceful, and well proportioned. Her complexion was clear and fresh, pale with a little color when animated; the features regular except that her lips were "generous" and her nostrils indicated a capacity for intense indignation. No one can do justice in words to the sweetness of expression which glorified her features. Her dark brown eyes penetrated to keenest depths,

her broad brow bespoke the greatness of her mind. An artist, much in demand, was once asked whether he would have time to paint her portrait. In astonishment he replied: "Why, it would take me three months to paint that eye! And then perhaps not do justice to it."

Mother Caroline's manners were pleasing and gracious; she captivated those that beheld her and riveted the attention of all with whom she conversed. Every movement betokened her natural dignity and loftiness of purpose, her religious modesty, together with a kindness of disposition, and a depth of affection which over-flowed to all God's creatures. When visiting the schools, she would sometimes open wide her arms and say: "Oh, my dear children, I love you with all my heart. I hope we shall all be together in heaven forever and forever. Will you try to reach it?" This was the underlying principle on which were based her life's activities, great or small, to glorify God in this life and to bring countless souls with her to praise Him in an endless eternity. For this she lived, worked, suffered and died.

INDEX

Abbeln, Rev. P. M., 223, 240, 262, 264, 270.
Albert of St. Vincent, Count, 104.
Allouez, S. J., Rev. C., 59.
Anwander, Rev. Thaddeus, 107, 116, 117, 237.
Apremont, Countess d', 16.

Bally, Rev., 179.
Baltimore, Md., 1, 12, 31, 32, 106, 283.
Baltimore, First Plenary Council of, 65.
Baltes, Rt. Rev. Peter Jos., 158.
Bardstown (Louisville), Ky., 1.
Bayley, Rt. Rev. Jas. Roosevelt, 218.
Beatty, Pa., 40.
Bedini, Msgr., Nuncio to Brazil, 82, 84.
Benedictines, 4, 12, 14, 27, 76, 193.
Blake, E. R., 209.
Blanc, Most Rev. Anthony, 117, 118.
Blessed Sacrament, Sisters of, 260.
Boston, Mass., 1, 38.
Bremen, Germany, 28.
Brothers of the Christian Schools, 37.
Brunner, Rev. Francis de Sales, 25.
Buffalo, N. Y., 32, 35.
Burdette, Dr., 201.
Burdette, Louise, 201, 202.
Butler, M. J., 57.

Cairo, Ill., 116.
Camillus of Lellis, St., 94.
Capuchins, 216.
Carmelites, 1, 47.
Caroline, Empress of Austria, 18, 228.
Carroll, Most Rev. John, 47.
Carroll, Chas., of Carrollton, 186.
Casanova, Miss, 51.
Catholic College for Women, First, 233.
Chapel of Perpetual Adoration, 262, 263.
Chapoulard, Catherine, 2.
Chapoulard, M., 3.
Charleston, S. C., 1.
Charity, Sisters of, 1.
Charity, Sisters of, B. V. M., 39, 199.
Chicago, Ill., 52.
Choisy-le-Roi, 2.
Christina, Sister M., 111, 112.
Cincinnati, Ohio, 1.
Cleveland, Grover, 263.
Clerc, Alice le, 16, 17, 18, 215.
Conewago, Pa., 38.
Corvin, S. J., Rev. Father, 38.
Croix, Rev. Chas. de la, 137, 138.

Dablon, S. J., Rev. Claude, 59, 210.
Deberge, Rev. Peter, 165.
De Cailley, Rev. Louis, 155, 160.
Deiters, Rev. Wm., 196.
Detroit, Mich., 32, 35, 51.
Deuster, P. V., 234.
Dominicans, 1.
Donaghoe, Rev. T. J., 199, 200.
Donahoe, Rev. P. J., 91.
Donauwoerth, 14.
Doty, Judge Jas. D., 220.
Dowling, Rt. Rev. Thos. J., 287.
Doyle, Peter, 224.
Drake, George, 153.
Drexel, Mother Catherine, 260.
Driscoll, Rev. Wm., 206.
Dubois, Rt. Rev. John, 1.
Dublin, Ireland, 40.
Duggan, Rt. Rev. Jas., 134, 172.
Durward, Bernard, 176, 247.
Durward, Rev. John T., 247.

Eccleston, Most Rev. Samuel, 25, 31, 62.
Eichstaedt, 4, 9, 20, 27.
Elder, Most Rev. Wm. Henry, 256, 264.
Elk Ridge, Md., 45.
Emmitsburg, 137.

Feehan, Most Rev. Patrick, 264.
Fischer, Rev. Peter, 172, 183, 184.
Fitzpatrick, Abbot, 173.
Flammang, Rev., 174.
Foley, Rt. Rev. Thos., 207.
Fourier, St. Peter, 16, 17, 18, 115; Sisters of, 47, 120, 145.
France, 16.
French Revolution, 17.
Friess, Adolphine, 3.
Friess, Mrs. Afra, 4, 27.
Friess, Frederick, 3.
Friess, John Baptist, 3.
Friess, John George, 2.
Friess, Madame, 3.
Friess, Rev. Michael, 4, 8, 14, 19, 20, 27, 202, 282.
Friess, Walburge, 3.

Galena, Ill., 178.
Gandersheim, 13.
Gartner, Rev. F., 206.
Gerberga, Abbess, 13.
Gerhardinger, Caroline, 18.
Gertrude, St., 13.
Gibbons, James, Cardinal, 191, 264.
Goeldlin, S. J., Rev. John Baptist, 180.
Goshenhoppen, Pa., 38.
Grace, Rt. Rev. Thos. L., of St. Paul, 171.
Gregory XVI, Pope, 40.
Griffin, Dr., J. J., 232.

Harrisburg, Pa., 28.
Heiss, Rev. Michael, 64, 67, 106, 141, 213, 242, 251, 254, 263, 264.
Helmprecht, Rev. Jos., C. SS. R., 48, 99, 144.
Hennessey, Rt. Rev. J., 174.
Henni, Most Rev. John Martin, 2, 33, 45, 51, 53, 62, 68, 80, 82, 84, 96, 106, 130, 167, 187, 213, 238, 240, 242, 252, 253.
Herb, Rev. John, 8.
Hergenroether, Jos., C. P., 263.
Hespelein, Rev. John Baptist, 90.
Hilda, St., 13.
Hinsen, Rev. Father, 187.
Hroswitha, 13.
Hughes, Most Rev. John, 82, 83, 88, 99, 199.
Hussey, Edward, 120, 292.
Hussey, Honora, 97, 98, 99, 100, 102.
Hussey, Margaret, 120, 131, 221, 224, 225, 226.

India, 50.
Ingolstadt, 8, 9.
Ireland, Most Rev. John, 255, 264, 304.
Ives, Rev. J. M., 68.

Jansen, Rev. Father, 188.
Job, Rev. Francis Sebastian, 15, 17, 18, 175, 252.
Johnson, Dr., 192.
Johnston, Richard Malcolm, 232.
Joliet, Louis, 56.
Juneau, Mayor, 60, 113.
Juneau, Mrs. Solomon, 60.

Kaess, Rev. Dean, 20.
Kammueller, Rev. Father, C. SS. R., 35.
Katzer, Most Rev. F. X., 264, 265, 271.
Kenrick, Most Rev. Francis P., 37, 39, 69, 86, 219.
Kenrick, Most Rev. Peter Richard, 65, 130, 134, 173, 193.
Knownothingism, 39.
Koehne, Rev. Henry, 186, 187.
Krautbauer, Rt. Rev. F. X., 58, 64, 140, 141, 147, 166, 228, 238.
Kundig, Rev. Martin, 2.

La crosse, Wis., 264.
Lalumiere, S. J., Rev. S. P., 156, 189, 244, 235.
Latingen, 4.
Lavialle, Rt. Rev. Peter Jos., 189.
Lawler, John J., 221, 222, 224, 225.
Lefevere, Rt. Rev. Peter Paul, 82.
Leo XIII, Pope, 240, 250.
Leopoldine Association, 25, 58, 65.
Lioba, St., 12, 13.
Litz, Very Rev. Ferdinand, C. SS. R., 233.
Livonia, 38.
Loras, Rt. Rev. Mathias, 173.
Loretto, Ladies of, 21.
Loretto, Pa., 40.
Loretto, Sisters of, 1.
Louis I, King, 22, 24, 25, 27, 33, 87, 118.
Louis XIV of France, 58.
Louis Mission Society, 25, 30, 36, 58, 65, 87, 107, 108, 121, 134, 163.

Loyola, St. Ignatius of, 50.
Luers, Rt. Rev. J. H., 172, 199.
Lyman, Rev. Dwight, 233.

MACKALL, Rev. Francis P., 233.
"Man-a-waukee," 53.
Marquette, S. J., Rev. James, 56, 59, 220.
Mattaincourt, 16.
Maurer, Rev. George, 18.
Maximilian II, 34.
Maynooth, Ireland, 40.
McAuley, Mother Catherine, 40.
McCloskey, Rt. Rev. John, 190.
McGill, Rt. Rev. John, 144.
McMullen, Rt. Rev. John, 253.
McTavish, Mrs. Emily, 186.
Melcher, Rt. Rev. Jos., 193.
Menard, S. J., Rev. Réné, 59, 208.
Menomonee, 56.
Mercy, Sisters of, 40.
Metten, Bavaria, 25, 40.
Miller, Rev. Jos., C. SS. R., 164.
Miller, Rev. J., 193, 194, 195.
Moder, Rev. Jos., 169.
Mother Mary Margaret of Cortona, 244, 263.
Mt. Benedict, Ursuline Convent of, 38.
Mt. St. Mary's, 10.
Mueller, Rev. Ferdinand, 26, 86.
Munich, 4, 8, 9, 24, 27, 105, 285.

NATIVE Americans, 39.
Nazareth, Sisters of Charity of, 1.
Neithart, Rev. Benedict, C. SS. R., 278, 282.
Neumann, Rt. Rev. J. N., 28, 31, 33, 34, 36, 48, 102, 283.
Neunburg vorm Wald, 20, 24.
New Melleray, Iowa, 173.
New Orleans, 1, 51.
New York, 1, 31, 35.
Nonna, Sister Mary, 245.
Norris, Rev. J. D., 68, 84, 120, 201.
Notre Dame des Victoires, 2.
Notre Dame of Maryland, 44, 229.

O'CONNOR, Rt. Rev. Michael, 28, 31, 39, 82, 218, 219.
Odin, Rt. Rev. C. M., 65.
O'Reilly, Rt. Rev. Bernard, 48, 107.
Ottawas, 111.
Otto I, 13.
Overkamp, Rev. R., 105.

PARIS, 2.
Peier, Rev. Father, 239.
Perrot, Governor Nicholas, 56.
Peters, Rev. Peter, 183.
Philadelphia, Pa., 33, 35.
Pinkert, S. J., Rev. Father, 89, 204.
Pittsburgh, Pa., 28, 39, 51, 284.
Pius IX, 14, 90, 108, 120, 175, 247.
Plymouth, Mass., 57.
Polk, S. J., Rev. Father, 144.
Porto Rico, 239.
Portugal, 38.
Power, Thos., 175.
Power, Mrs. Thos., 175.
Prairie du Chien, 56.
Precious Blood, Society of, 25.
Presentation Brothers, 40.
Proeller, Andrew, 5.
Pronath, Countess of, 26, 134.
Propaganda College, Rome, 2.
Propagation of the Faith, Society, 37.
Purcell, Most Rev. John Baptist, 25, 82, 83, 243.

QUINCY, Ill., 155.
Quirk, Anna, 223.

RATISBON, 6, 17, 18, 19, 20, 41, 281.
Redemptorist Fathers, 25, 39, 40, 42, 44, 45, 67, 74, 87, 100, 107, 115, 162.
Riedl, Rt. Rev. Valentine, 5.
Reisach, Most Rev. C., 15, 23, 25, 50, 282.
Rese, Rt. Rev. F., 1, 2.
Resurrection, Fathers of the, 217.
Richmond, Va., 1.
Ringseis, Dr., 26.
Rochester, N. Y., 35.
Romadka Bros., 104.
Rome, 2, 40, 49.
Rosati, Rt. Rev. Joseph, 23, 65.
Rossman, Mary, 215.
Ruland, Rev. George, C. SS. R., 86.
Rusk, Jeremiah, 263.

Sacred Heart, Ladies of, 1.
Sailer, Rev. F. X., 208.
Sales, St. Francis de, 15, 47, 282.
Salzmann, Rev. J., 26, 151, 191, 213, 264.
Schenk, Edward von, 20.
Schmid, Rev. August, 41, 44, 45.
Schmid, Christopher von, 41.
Seidenbusch, Rt. Rev. Rupert, O. S. B., 239.
Servatius, Rev. Pater, O. F. M., 258, 259.
Siegert, Rev. Mathias, 18, 20, 27, 48, 244, 282.
Singenberger, Professor John, 241.
Smyth, Rt. Rev. Clement, 173, 174.
Scherr, M. Cecilia, 131.
Society of Jesus, Father of the, 38, 42, 134, 147, 180, 193, 205, 207.
Spalding, Most Rev. Martin John, 149, 161, 217, 231.
Spalding, Rt. Rev. John L., 303, 304.
Spence, M. Eutychia, 201, 202.
Stadtamhof, 17, 47.
St. Augustine, Hermits of, 39.
Starke, Rev. Father, C. SS. R., 30, 41.
Steiger, Rev. Father, 45.
Stephan, Rev. John A., 260.
St. Chas. Borromeo, Seminary of, 219.
St. Francis, Sisters of, 8.
St. Joseph, Sisters of, 1.
St. Mary's, Pa., 25, 28.
Susquehanna River, 28.
Sweetman, Captain, 228.

Taylor, Col. Zachary, 221.
Terence, 13.
Teresa, St., 13.
Teresa of Jesus, Mother, 18, 20, 121, 244, 282, 283.
Thecla, St., 12.
Thérése de Jesus, Mére, 16.
Timon, Rt. Rev. John, C. M., 65, 87, 91, 182, 183.

Urbanek, Rev. Anthony, 61, 74, 84, 90, 95, 105, 127, 133, 136, 137, 138, 247.
Ursulines, 1.

Vandevelde, Rt. Rev. James O., 82.
Visitation, Sisters of, 47.

Walber, Emile, 263.
Walburge, St., 12, 13, 178; Abbey of, 9, 27, 28.
Watertown, Wis., 119.
Wapelhorst, O. F. M., Rev. Innocent, 151.
Weninger, S. J., Rev. F. X., 72, 78, 171.
Whitby, 13.
Wiesbauer, Rev. Michael, 150, 151.
Wigger, Rt. Rev. Winand Michael, 245.
Willibald, St., 13; See of, 9.
Willinger, Maria, 51.
Wilmes, Rev. H., 208.
Wimmer, Rev. B., O. S. B., 25, 40.
Winnibald, St., 13.
Wilson, Captain, 152.
Winburn, 12.
Winnebago, 56.
Wise, Governor, 91.
Wittmann, Rt. Rev. George Michael, 17, 18, 19, 31, 106, 175, 244, 252, 281.

Xavier, Brother, C. SS. R., 30.
Xavier, St. Francis, 50, 63.

Zimmerman, M. Hyacinth, 131.
Zimmerman, Valentine, 234.

THEOLOGY LIBRARY
CLAREMONT, CALIF.

A 32025

BX
4443
.U6
D88

Dympna, Sister, b.1855.
Mother Caroline and the School Sisters of Notre Dame in North America / by a School Sister of Notre Dame [i.e. Sister Dympna]. -- Saint Louis : Woodward & Tiernan, 1928.
2 v. : ill. ; 24 cm.
Includes index.

1. School Sisters of Notre Dame.
2. Caroline, Mother, 1824-1892.
I. Title